A Compendious

HISTORY

OF THE

Old *and* New Teſtament,

Extracted from the

HOLY BIBLE,

AND

Adapted to all Capacities.

Whereby the *Reader* may be enabled, in an *Eaſy* and *Speedy Manner*, to become *Learned* in the SACRED SCRIPTURES.

With 120 COPPER-PLATES.

The NINTH EDITION, *Corrected.*

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81
MAR

THE PREFACE.

IT *is altogether unneceſſary to trouble the reader with a Detail of the Uſefulneſs of the following Sheets; ſince every thing that bears ſo intimate a Relation to the Holy Bible, carries its own Recommendation.*

The Expence of purchaſing the Sieur de Royamont's *Hiſtory of the Bible, publiſhed by Mr.* Blome, *and of that more excellent one, written by Mr.* How-

ell, *was a great Inducement to us to offer this ſmall Piece to the World.* —— *Moſt of the Hiſtorical Facts (in the Old Teſtament eſpecially) want no Explanation or Comment: And it muſt, in ſome Meaſure, render the Deſign of thoſe Pieces leſs valuable, as the Sacred Books themſelves, of almoſt any Size, may be purchaſed at a much eaſier Rate, than the Comments on them: For who would not rather have recourſe to the Fountain-head of Knowledge than to the Under-currents? Eſpecially when it is impoſſible, that moſt of the Facts can be ſet in a clearer or fuller Light, than they already ſhine in, as related with the beautiful Simplicity ſo natural to the inſpired Penmen, who have tranſmitted to us the Sacred Hiſtory.*

'Tis true, the many Copper-Plates inſerted in thoſe Works, in order to allure the Minds of the Readers to the Study of the Holy Scriptures, neceſſarily enhance

hance their Price: But if they are generally the Minds of weak Persons, of People of low Education and of Children, that Pictures are intended to allure, the great Bulk, and high Price, of those Performances, must of consequence, as we have hinted, be a Hindrance to their very Design.

For these Reasons, we thought we should hit upon a proper Medium, *and answer all the Ends that are necessary to recommend such a Performance, if we could comprise a History of the Holy Bible in so small a Compass, as to make it proper for Schools, and to allure, by neat Plates, representing many of the most material Facts, the Minds of Youth to the Knowledge of the Scriptures, and which should be afforded at so easy a Price, as that the Expence should be no greater a Burden to the Parents Pockets, than the Matter of it should be to the Learner's Memory: And which, at*

the ſame time that it ſhould want nothing to make it perfectly intelligible to the meaneſt Underſtanding, ſhould not be ſo low as to merit the Contempt of thoſe of brighter Intellects.

How well we have executed this Deſign, muſt be left to the Reader's Determination: But we flatter ourſelves, that we ſhall ſtand in ſome meaſure acquitted, when he is informed of the Difficulty we have laboured under, from the narrow Compaſs to which we have been confined, to obſerve any tolerable Connexion in the reſpective Hiſtories; eſpecially as the Choice of the ſeveral Stories was left to the Deſigner, who had finiſhed all the Plates before we began to compile; which laid us under an Obligation to write to the Cuts, and frequently to omit ſome Hiſtories, that otherwiſe ought to have been inſerted, for the better Illuſtration of the Deſign. As to the reſt it muſt be confeſſed the Engraver has performed his

his Part, conſidering his narrow Compaſs, with an Exquiſiteneſs and Accuracy not to be equalled in ſeveral Pieces, where the Artiſt has had far more Advantages and Room to enable him to excel. But 'tis an ungenerous Part to recommend ourſelves on the Faults and Imperfections of others; and therefore we ſhall ſay no more on this Head.

We have interſperſed, as often as we could, brief Obſervations and Reflections upon the Hiſtories recited, in order to lead ductile Minds into a Way of Thinking ſuitable to the Deſign of each particular Relation: But the Brevity which we were obliged to obſerve, has laid us under a Neceſſity of being more ſparing on this Head, than we ſhould otherwiſe have been. And, that we might do Juſtice to the ſacred Text, we have, as often as we could, conſiſtent with our intended Conciſeneſs, choſen to expreſs ourſelves in the very Words of Scripture.

As

As to the reſt, we ſhall only add, That if any little Incongruity has been occaſioned by the Choice of the Plates, as in particular in the Paſſion of our Bleſſed Lord, his Reſurrection, Aſcenſion, &c. *which, as they have been taken from the ſeveral Relations given thereof by the ſeveral Evangeliſts may ſeem to ſome Readers to ſavour of Tautology or Repetition; we have excuſed ourſelves on that head by brief Prefaces and References in their proper Places; and ſhall ſay no more of them here, but conclude with ſubmitting the whole Performance to the favourable Cenſure of the candid Reader.*

THE

Gen: 2. 3. 4. cap:

Adam and Eve

1

droue out of Eden

2

8 And ý Lord god planted a garden, &c:

16 And ý Lord god comanded ý man, &c

25 And they were both naked, &c:

1 III 24 So he droue out ý man, & he placed &c.

The HISTORY *of the* BIBLE.

I.

The CREATION.

GOD having, out of a confuſed and obſcure *Chaos*, created the Heavens, the Earth, and the Sea; the Fiſhes, the Birds of the Air, the Cattle, and every creeping Thing; He, laſt of all, was pleaſed to form *Man*, to be the Lord of all theſe, *out of the Duſt of the Earth*, and *breathed into his Noſtrils the Breath of Life*. And that he might not be without a Companion, or *Help meet for him*, he caſt the Man into a deep Sleep, and from one of his Ribs formed Woman, and brought her to the Man, who received her as *Bone of his Bone*, and *Fleſh of his Fleſh*, and called her *Woman*, to ſignify her Relation to him.

II.

The FALL.

THIS happy Pair thus created and placed in Paradiſe, of all the works of his Creation, God prohibited them no Enjoyment, ſaving, that they ſhould not, on Pain of Death, eat of the Fruit of one Tree, called *The Tree of the Knowledge of Good and Evil*; which Command was enforced upon them, as a Teſt of their Obedience, and Acknowledgement of their Dependence upon their Creator. But long had they not enjoy'd the charming Beauties of their Situation, before the Woman, tempted by the wily Serpent, prevailed on the Man to eat of the forbidden Fruit. This their Tranſgreſſion could not be hidden from the Eye of an all-ſeeing God, who upbraiding the Man for his Diſobedience, pronounced Sentence upon him, *That has he was taken out of the Duſt, ſo he ſhould return to Duſt again*; and expelled them both out of Paradiſe.

III.

The Sacrifice *of* CAIN *and* ABEL.

FROM this Diſobedience of our firſt Parents, Rancour, Malice, Revenge, and all the deadly Paſſions, began to invade the Heart of Man; and *Satan*, who had but too well ſucceeded in his firſt Attempts, never ceaſed to purſue the Advantages he had gained: A fatal Example of which happen'd in the Caſe of *Cain* and *Abel*, the Sons of *Adam* and *Eve*: *Cain*, being an Husbandman, offered to God a Sacrifice of ſome of his Fruits, and *Abel*, who was a Shepherd, the beſt of his Flocks. *Cain*, burning with Reſentment and Uncharitableneſs to his Brother, found his Sacrifice unpleaſing to God; while that of *Abel* was well accepted, by reaſon of the Integrity of his Heart. This ſo irritated *Cain* that he determined from that Time to wreak his Revenge on his innocent Brother.

IV.

CAIN *ſlayeth* ABEL.

IN order to this, *Cain* having treacherouſly enticed *Abel* into the Fields, who little ſuſpected his barbarous Intention, he there, laying aſide all Humanity, and brotherly Affection, roſe up againſt him, and ſlew him. But the Blood of righteous *Abel* crying out from the Earth unto the Lord, the Almighty ſet a Mark upon *Cain*, that nobody ſhould ſlay him, but that he might live to bear the tormenting Stings of a wounded Conſcience; and condemned him to be a Vagabond upon the Earth all his Life: A juſt Puniſhment for ſuch a barbarous Fratricide, and a Warning to all Poſterity, to avoid the ſavage Paſſions of Envy and Revenge, and all Uncharitableneſs.

Noah entreth the Ark. Gen: 7: 1.

5

The waters prevail. 7: 12.

6

Gen: 7: 1. And ye Lord said unto Noah,
come thou and all thy house into ye
Gen: 7: 12 And ye rain was upon ye earth
fortie dayes and fortie nights &c:

Cain & Abels sacrifice

3

Cain slayeth Abel

4

IIII. 3 Cain brought of ye frute of ye ground &c
4 And Abell he also brought of ye fatling
of his flock and the fat thereof &c:
8 Cain rose up against Abel his brother &c

2

V.

The ARK.

THE Sins of Mankind ſtill increaſing, and every Generation growing worſe and worſe, inſomuch that there was but one righteous Man to be found; the Almighty, juſtly provoked at their Ingratitude and Degeneracy, repented him that he had made Man, and reſolved to extirpate him from the Face of the Earth: But becauſe the righteous *Noah* ſhould not loſe his Reward, God commanded him to build an Ark, according to the Proportions he preſcribed, in order to ſave his own Family, and the living Creatures God ſhould ſend him. This Ark was an Hundred Years in building, during all which Time, *Noah* preached Repentance to the Sons of Men, in order to avert the Wrath of Heaven; but all to no Purpoſe, their Hearts being harden'd, and they being abandon'd to their own Deſtruction.

VI.

The DELUGE.

ALL *Noah*'s Admonitions thus proving ineffectual, God commanded him to enter the Ark, which he had ſtor'd with all neceſſary Proviſions for himſelf, and the Creatures he took with him (every clean Beaſt by Sevens, and unclean by Two's) together with his Wife, and his Three Sons, and their Wives: Which being done, the Lord cauſed ſuch violent Rains to be ſhower'd down, for the Space of Forty Days, and Forty Nights, that the Earth was totally overwhelm'd, and the Waters prevailed Fifteen Cubits above the higheſt Hills and Mountains; ſo that in this univerſal Deluge, not only Men, but Birds and Beaſts, and every creeping Thing periſh'd; except *Noah* and his Family, and the living Creatures with him in the *Ark*; which by the Providence of God was ſtill preſerv'd floating on the Surface of the Waters.

Cain & Abels sacrifice

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VII.

The Waters *dried up.*

IT was for the Space of Seven Months from the Beginning of the Flood, that the Earth remain'd overwhelm'd, when the Lord cauſed a great Wind to paſs over it, which abated the Waters ſo much, that the Ark reſted upon the Mountains of *Ararat*. Four Months after which, *Noah* ſent forth firſt a Raven, which did not return, and after that a Dove, which finding no Reſting place, returned to him; but Seven Days after that, he ſent forth the ſame Dove, which returned to him with a green Olive-branch in its Mouth, pluck'd off of a Tree; by which *Noah* obſerv'd, that the Waters were abated. Afterwards, they being wholly dried up, the Lord permitted *Noah*, who had continued in the Ark for a whole Year, to depart from it, together with all his Family, and the living Creatures of all Kinds, that had been preſerved therein.

VIII.

GOD's *Covenant with* NOAH.

NOAH, to ſhew his Thankfulneſs to the Lord, for his diſtinguiſhing Mercy and Goodneſs to him, as ſoon as he came forth of the Ark, built an Altar, and offered upon it an Offering of every clean Beaſt, and every clean Fowl; which the Almighty was pleaſed to accept graciouſly, and made an eternal Covenant with him and his Children, and eſtabliſh'd as a Token thereof, the Rainbow, to ſignify that he would never more deſtroy the World by a Deluge; and commanded them to increaſe and multiply, and to repleniſh and poſſeſs the Earth.

The waters dried up. 8:16.

7

Gods Covenāt wᵗʰ Noah Gen: 9. 13.

8

Gen: 8. 16. Go forth of ye Ark, thou and thy wife, & thy sons, & thy sons wiues &c.
Gen: 9. 13. Ido set my bow in ye cloud, & it shall be for a token of ye Covenant &c.

3

Abra:m entertaineth 3 Angels Gen: 18 8

9

Lot and his two Daugters Gen: 19: 32

10

Gen: 18.8 And he took butter & milk
and ye calfe which he had dressed &c:
Gen: 19: 32 Come let us make our fa:t
drink wine and we will lie w:th him

IX.

ABRAHAM *entertaineth three* Angels.

MANY Hundred Years after the Death of *Noah*, it pleaſed God to diſtinguiſh by his Mercies, the faithful *Abraham*, the Son of *Terah*, and Deſcendant of *Shem*, one of the Sons of *Noah*; whom he promiſed to make the Father and Head of many powerful Nations: And when *Abraham* was an Hundred Years old, he ſent Three Angels to his Abode to confirm his Promiſe; who being received as Travellers by *Abraham*, declared that his Wife would ſhortly conceive a Son; which ſhe over hearing, being about Ninety Years of Age, and always barren, laughed at as an impoſſible Thing. The Angels challenging her with her Incredulity, ſhe, filled with Confuſion, not thinking they had heard her, denied ſhe had laughed; upon which they reprimanded her, and took leave of *Abraham*, and departed.

X.

LOT's *Inceſt.*

BUT whilſt *Abraham* became the choſen Favourite of the Almighty, it happened not ſo well with his Nephew *Lot*, who having ſeparated from him, by means of the little Wrangles and Strifes ariſen between their Servants, took up his Abode near the City of *Sodom*; which, for its abominable Wickedneſs, being ſhortly after deſtroyed by Fire and Brimſtone from Heaven, and his Wife, for her Diſobedience, turned into a Pillar of Salt, and he being driven for Refuge to a Cave in *Zoar*, his Two Daughters, thinking all Mankind, but themſelves and their Father, were deſtroyed, in order to preſerve the Human Species, made him drunk with Wine, and cauſed him to commit Inceſt; from which unnatural Sin ſprang the Fathers of the *Moabites* and the *Ammonites*, Two very powerful Nations.

XI.

HAGAR's *Diſtreſs.*

BUT before the ſet Time of the Lord's Promiſe of a Son to *Abraham* was accompliſhed, *Sarah* recommended to him her Handmaid *Hagar*, as was frequently the Cuſtom of thoſe Days, that he might not be deſtitute of an Heir, in caſe ſhe herſelf ſhould bear him no Children: Accordingly *Abraham* had a Son by *Hagar*, called *Iſhmael*, who, when *Iſaac* was born, deriding him, and *Hagar* behaving herſelf alſo unſeemly to her Miſtreſs, *Abraham* was obliged to put her and her Son away; who travelling in the Wilderneſs of *Beerſheba*, and being in great Diſtreſs for Water, ſhe caſt the Child under one of the Shrubs, and removing a Bow ſhot Diſtance, bewail'd her unhappy Caſe, and her Infant's, whoſe Death ſhe inſtantly expected: But the Angel of the Lord diſcover'd to her a Well of Water, wherewith ſhe ſaved her Child's Life, who afterwards became the Father of a mighty People called the *Iſhmaelites*.

XII.

ABRAHAM's *Trial.*

THE *Jewiſh* Tradition tells us, that *Iſaac* was Thirty ſeven Years old when his Father *Abraham* was called upon to the greateſt Trial of his Faith, which he had ever experienc'd. He was not only the Son of the Promiſe, and the Son of his Parents old Age, but their only earthly Delight and Pleaſure: Yet ſo great was the Faith of *Abraham*, and his Reliance on the Almighty, that when God commanded him to take this his only Comfort, and ſacrifice him to Him, he readily, without Heſitation, complied with the divine Command; and as he was juſt about to ſlay his Son, the Angel of the Lord called to him to deſiſt; and having applauded his great Faith, cauſed a Ram to be caught by the Horns in a Thicket, which *Abraham* took and offer'd up to the Lord inſtead of his Son.

Hagars Distress Gen XXI: 7

11

Abrams triall Gen: 22: 10:

12

16: 7 And ye Angel of the Lord found her by a fountain &c:

22: 10 And Abraham stretched forth his hand and tooke his knife &c:

4

Isaac and Rebekah Gen:24:17

13

Abraham's burial Gen:25:9

14

Gen: 24:17 And ye servant ran to meet
her & said Let me (I pray thee) drink &c:
Gen: 25:9. And his sons Isaac and Ismael
buried him in ye cave of Machpelalah

XIII.

ISAAC *and* REBEKAH.

ABRAHAM, having buried his Wife *Sarah*, at the Age of 127 Years, and being old himself, thought it time to think of marrying his Son *Isaac*: But not caring to wed him to the Daughters of the Land, he sent his faithful Steward *Eliezer*, with Camels, and a great Equipage, to get him a Wife among the Daughters of his Brother *Nahor*, the *Mesopotamian*. The Steward, arriving near the City of *Nahor*, by a Well's Side pray'd to the Lord, That the Damsel, who should be the Wife of *Isaac*, might come forth with a Pitcher to draw Water; and that if he asked her to give him to drink, she would offer to make his Camels drink also. This happen'd acording to his Prayer, and *Rebekah* the Daughter of *Bethuel*, *Nahor*'s Son, coming forth, and offering him and his Camels Drink, he plainly perceived the Finger of the Lord in the Case, and instantly went home with her; and demanded and obtained her for a Wife for his young Master *Isaac*, and conducted her to him accordingly.

XIV.

ABRAHAM's *Burial.*

AFTER *Abraham* had seen his Son *Isaac* thus happily married, he took to himself another Wife named *Keturah*, who bore to him Six Sons; and having presented these Sons with Gifts, he sent them away towards the *East Country*, and left all the Remainder of his great Riches to his beloved Son *Isaac*. And now, having completed an Hundred and Threescore and Fifteen Years, he gave up the Ghost, and was buried by his Sons *Isaac* and *Ishmael*, in the Cave of *Machpelah*, which he had purchased in his Life-time for the Sepulture of his Family, and where he had before buried *Sarah* his Wife.

XV.

ESAU *ſells his Birth-right.*

ISAAC had been marry'd to his beloved Wife *Rebekah* 20 Years, before he had any Children by her; and then ſhe conceived of Twins, the Firſt born whereof was called *Eſau*, and the other *Jacob*. When theſe Sons were grown up, *Eſau* became a great Hunter, *and* Jacob *was a plain Man dwelling in Tents.* It happened, that *Eſau* on a time returning from Hunting ready to faint with Hunger, beſought *Jacob*, who had ſod Lentil-pottage, to give him a Meſs to eat: But *Jacob*, taking Advantage of his Brother's Neceſſity, inſiſted upon his parting with his Birth-right for it. *And* Eſau *ſaid, Behold, I am at the Point to die; and what Profit ſhall this Birth-right do to me? And* Jacob *ſaid, Swear to me this Day, and he ſwore unto him: And he ſold his Birth-right unto* Jacob——*Thus* Eſau *deſpiſed his Birth-right.*

XVI.

JACOB *ſteals the Bleſſing from* ESAU.

NOW Iſaac *loved* Eſau, *becauſe he eat of his Veniſon*; *but* Rebekah *loved* Jacob: And hearing *Iſaac*, who was now blind with Age, give Order to *Eſau* to kill him ſome Veniſon, and to make ſavoury Meat for him, that he might bleſs him before he dy'd, ſhe contrived to put *Jacob* in his ſtead, and to make him ſteal from *Eſau* the Bleſſing deſign'd him; and accordingly having made *Iſaac* believe the Impoſture, he bleſſed him, and aſſured him, that all his Brethren ſhould ſerve him. *Eſau* returning, *Iſaac*, being undeceived, would not however reverſe his Bleſſing, but told him, he ſhould ſerve his younger Brother: At which *Eſau* conceived a violent Hatred againſt *Jacob*, and threatened to kill him, after the Death of his Father *Iſaac*.

Iacob and Esau Gen:25:31

15

Rebekah and Iacob Gen:27:8.

16

Gen: 25:31 And Iacob said sell mee this
day thy birth right. And Esau said &c
Gen:27:8 Now therefore my son obey
my voyce, according to that wch I &c:

5

Iacob's Ladder Gen. 28: 12

17

Iacob and Rachel Gen: 29: 3

18

Gen: 28:12 And he dreamed and behold
a ladder set upon ye earth & ye top &
Gen: 29:3 And they rolled ye stone fro
ye wells mouth & watred ye sheep &

XVII.

JACOB's *Ladder.*

JACOB, being obliged to flee, to avoid the Reſentment of his Brother *Eſau*, bent his Courſe to his Mother's Kindred in *Meſopotamia*: But being belated in his Journey, he gathered ſome Stones together for his Pillow; and laying him down, fell aſleep, and *dreamed; and, behold, a Ladder ſet upon the Earth, and the Top of it reached to Heaven; and the Angels of God aſcending and deſcending on it*; and above it ſtood the Almighty, who was graciouſly pleaſed to renew to him all the Promiſes which he had made to *Abraham*, and to *Iſaac*, and that he would protect him, and bleſs him, in all his Undertakings. *And* Jacob *awaked out of his Sleep, and ſaid, Surely the Lord is in this Place, and I knew it not.* And he vow'd a Vow, that the Lord ſhould be his God, if he would vouchſafe to protect him, and (being not ſolicitous for aught but the Neceſſities of Life) if he would be pleas'd to give him Meat to eat, and Raiment to put on; and he call'd the Name of the Place *Beth-el.*

XVIII.

JACOB *and* RACHEL.

JACOB, purſuing his Journey, arriv'd at a Well in *Haran*, where they uſed to water their Flocks, and being informed, that *Rachel*, the Daughter of *Laban* his Mother's Brother, was approaching with her Flock, he rolled a great Stone from the Mouth of the Well, and making himſelf known to *Rachel*, water'd her Flock; and ſhe haſten'd to acquaint her Father with his Arrival, who receiv'd him with all manner of Kindneſs; and he ſerv'd him 14 Years for his Daughters *Leah* and *Rachel*; and in the Space of 6 Years more, having greatly increaſed his Subſtance, and by his Wives, and their Handmaids, have 11 Sons, and one Daughter, he ſet out to return to his Father's Houſe; hoping, by this time, his Brother *Eſau* had forgot his Reſentment.

Iacob's Ladder Gen: 28: 12

17

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XVIII.

JACOB *and* RACHEL.

JACOB, purſuing his Journey, arriv'd at a Well in *Haran*, where they uſed to water their Flocks, and being informed, that *Rachel*, the Daughter of *Laban* his Mother's Brother, was approaching with her Flock, he rolled a great Stone from the Mouth of the Well, and making himſelf known to *Rachel*, water'd her Flock; and ſhe haſten'd to acquaint her Father with his Arrival, who receiv'd him with all manner of Kindneſs; and he ſerv'd him 14 Years for his Daughters *Leah* and *Rachel*; and in the Space of 6 Years more, having greatly increaſed his Subſtance, and by his Wives, and their Handmaids, have 11 Sons, and one Daughter, he ſet out to return to his Father's Houſe; hoping, by this time, his Brother *Eſau* had forgot his Reſentment.

XIX.

JACOB *wreſtles with an* Angel.

JACOB, hearing his Brother *Eſau* was coming to meet him, attended with 400 Men, was exceeding terrified; and having implored the divine Protection, he pick'd out 200 *She-Goats, and* 20 *He-Goats*; 200 *Ewes*, and 20 *Rams*; 30 *Milch-Camels, with their Colts*; 40 *Kine, and* 10 *Bulls*; 20 *She-Aſſes, and* 10 *Foles*; ordering them to be driven before, in different Flocks, as Preſents to pacify the Fury of his Brother: And he following after alone, was wreſtled with by a Man, who proved to be an Angel of the Lord; who, touching the Hollow of *Jacob*'s Thigh, occaſioned him to halt ever after: And for this Reaſon, *the Children of* Iſrael *eat not of the Sinew which ſhrank, which is upon the Hollow of the Thigh, unto this Day.*

XX.

JACOB *meeteth* ESAU.

JACOB, being convinc'd that the Perſon he had wreſtled with, was an Angel of the Lord, who changed his Name to *Iſrael*, procured his Bleſſing, and departed to meet *Eſau*; who, by this time, having approached his People, and being ſoftned by his Brother's humble Deportment, lain aſide his Reſentments, and meeting him, fell upon his Neck, and kiſſed him, and wept. *Jacob* preſented to him his Wives and his Sons, and Daughter, and urged him to accept of the Preſents he had ſelected from his Flocks for him; which, after ſome Difficulty, *Eſau* complying with, many mutual Civilities paſſed between them, and they parted. And thus was *Jacob* reconciled to his Brother, and delivered from all his Apprehenſions on that ſcore, by his ſubmiſſive and obliging Deportment to his Brother.

Iacob and ye Angel Gen 32:24

19

Iacob meeteth Esau Gen: 33:24

20

Gen:32:24: And there wrestled a man with him untill ye brakinge off ye day-
Gen:33:4 And Esau ran to meet him and embraced him and fell on ye:

Dinah Ravished Gen: 34 : 2.

The Shechemites slain 34 26

And when Shechem ye Son of Hamor
or ye Hevite Prince of ye countrey &c:
And they slew Hamar and Shechem
his son with ye edge of the sword &c.

XXI.

DINAH *Raviſhed.*

JACOB, having thus eſcaped the Fury of his Brother, purſued his Journey to *Succoth*, and purchaſed a Field, wherein he pitch'd his Tents, and built him an Houſe, and erected an Altar to the Lord. But long he had not been ſettled there, before *Dinah* his Daughter, out of a womaniſh Curioſity, going to ſee the Daughters of the Land, *Shechem* the Son of *Hamor*, Prince of the Country, ſeized on her by Force and raviſh'd her: But being captivated with her Beauty, he procur'd his Father *Hamor* to treat with *Jacob* about marrying her; offering to agree to any Propoſals that ſhould be made for that Purpoſe, and to conſolidate an intire Union between their Families and People, in order to repair the Fault committed by his Son.

XXII.

The Shechemites *ſlain.*

TO theſe Propoſals *Jacob* and his Sons ſeemed to give Ear; and demanded, that the Prince, and all the Males of the Country, ſhould be circumciſed: To which they readily yielding, on the Third Day, when their Pains were moſt violent, *Simeon* and *Levi*, two of the Sons of *Jacob*, unknown to their Father, boldly enter'd the City, and put to the Sword all the Males, not ſparing either *Hamor* the King, or his Son *Shechem*, while the whole City became the plunder of the other Sons, and the Wives and Daughters of the *Shechemites* were carried by them into Captivity. This bloody Execution ſorely vexed *Jacob*, who expoſtulated with them thereupon in ſtrong Terms; but they juſtified themſelves, becauſe of the Outrage their Siſter *Dinah* had received: And the Lord caſt a Terror upon all the Nations round about, ſo that they durſt not riſe and revenge upon *Jacob*, who was innocent of his Sons Violence, the Deſtruction of the *Shechemites*.

XXIII.

JUDAH *and* TAMAR.

JUDAH, one of the Sons of *Jacob*, having Three Sons, Two of which for their Wickedneſs were ſlain by the Lord, he ordered *Tamar* their Widow to dwell with him, till his Third Son was grown up, whom he promiſed to give to her in Marriage. But his Son being arrived at Maturity, and *Judah* neglecting his Promiſe, *Tamer* chang'd her Apparel for that of a looſe Woman, and went and ſat herſelf down by the High-way-ſide, where *Judah* was to come by: Who taking her for what ſhe apear'd to be, left his Bracelet, Signet, and Staff, with her, as Pledges for a Preſent of a Kid, which he was to ſend to her for her Permiſſion to lie with her; and ſo, unknown to himſelf, went to-bed to his Daughter in law. Which furniſhes a Leſſon to all Perſons who ſuffer themſelves to be led by their headſtrong Paſſions, that they know not to what Sins their Follies may lead them.

XXIV.

TAMAR *to be burnt.*

JUDAH, as ſoon as he got to his Flock, ſent the Kid to redem his Pledges, by the Hands of a Friend; but finding no Woman there, he durſt not, for fear of Scandal, make farther Inquiry. But afterwards hearing that *Tamar* was with Child, he order'd her to be burnt: When ſhe was brought forth, ſhe ſent her Pledges to *Judah*, ſaying, *By the Man whoſe theſe are, am I with Child. And* Judah *acknowleged them, and ſaid, She is more righteous than I, becauſe that I gave her not to* Shelah *my Son: And he knew her no more. Tamar*, being thus reſpited from Execution, was in Proceſs of Time deliver'd of Twins.

Iudah's incest Gen: 38 : 18

27

Tamar to be burnt : 38 : 24

24

And he said what pledge shall I give
and she said. thy Signet and &c:
And Iudah said bring her forth and
let her be burnt &c.

7

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7

Ioseph dreams .37.:7

25

Ioseph cast into a Pit Gen. 37.24

26

Gen: 37.7. Forbehold wee were bindig
sheaues in the field and to my &c.
Gen: 37:27. Come let us sell him to ye
Ishmelites and lett not our hands &c.

XXV.

JOSEPH's *Dreams.*

IT frequently happens, that Parents who have ſeveral Children, are too apt to ſhew a partial Affection to ſome one; tho' by this Imprudence they ſubject their Favourite to the Hatred and Malice of all the reſt. This was the Caſe with *Jacob*, who, of all his Sons, loved *Joſeph* the Son of *Rachel* beſt; and was ſo impolitic as to diſtinguiſh him in his Apparel, by clothing him in gay and party-colour'd Veſtments; which irritated his Brethren againſt him. *Joſeph*, as is the Caſe often of the moſt favour'd, alſo added to their Diſguſts, by acquainting his Father with their Faults, and undue Liberties of Speech; and what ſtill augmented their Hatred, was Two Dreams which he had, and told them of: The one, That as they were binding Sheaves, his Sheaf aroſe, and ſtood in the midſt of theirs, and that theirs made Obeiſance to his Sheaf; the other, That the Sun, Moon, and Eleven Stars, paid alſo Obeiſance to him; both which ſeem'd to preſage his future Grandeur and Elevation.

XXVI.

JOSEPH *caſt into a Pit.*

ALL theſe Provocations, put together, ſo exaſperated *Joſeph*'s Brethren againſt him, that they reſolved to wreak their Revenge upon him the firſt Opportunity. Accordingly, *Jacob* having ſent him to ſee how his Brethren fared, who kept their Flock in a diſtant Part of the Country, they no ſooner ſaw him, but they conſpired together to ſtay the *Dreamer*, as they called him in Deriſion. But *Reuben*, his eldeſt Brother, diſſuaded them from their Bloody Purpoſe, and adviſed them to put him into an empty Pit in the Wilderneſs, and leave him to his Fate, deſigning afterwards ſecretly to deliver him from thence. Accordingly they ſeized *Joſeph*, and having, with great Contumely, ſtriped him of his party-colour'd Coat, they caſt him into a Pit, and ſat themſelves down to eat and be merry.

XXVII.

JOSEPH *sold to the* Iſhmaelites.

JOSEPH had not been long in the Pit when his Brethren ſaw ſome *Midianitiſh* Merchants paſſing by to whom they thought they had better ſell him, than to be guilty of his Blood; Accordingly they bargained for 20 Pieces of Silver, and delivered him to the *Iſhmaelites*, who being on a Journey to *Egypt*, carried *Joſeph* thither, and ſold him to *Potiphar*, Captain of the Guards to King *Pharaoh*. Mean time *Reuben*, who had a Deſign privately to ſave *Joſeph*, and knew nothing of his being ſold, coming to the Pit, and finding him not there, gave way to the moſt exceſſive Grief, and went to his Brethren, telling them, That he found *Joſeph* was no more; and that they ſhould never be able to ſee their Father's Face: Hereupon they killed a Kid, and dipping *Joſeph*'s Coat in the Blood, they carried it to *Jacob*, pretending that ſome evil Beaſt had devoured his beloved Son; which he believing, rent his Cloaths, and cloathed his Loins with Sackcloth, and would not receive any Conſolation.

XXVIII.

JOSEPH'*s Chaſtity.*

BUT what *Joſeph*'s Brethren had deſigned for his Ruin, by the Providence of God, was turned to his Exaltation; for *Potiphar* his Maſter, obſerving his Diligence, and that every thing proſpered that he took in Hand, made him Steward over all his Houſhold and Eſtate. In this advantageous Situation he had not continued long before his Miſtreſs, obſerving him to be a very handſome Youth, tempted him to lie with her: But he, abhorring ſuch Wickedneſs, did all he could to avoid her Company and Converſation; but on a time, the Duties of his Office obliging him to be in the Houſe all alone with his Miſtreſs, and nobody being near, ſhe caught hold of his Garment, ſaying, *Lie with me*. *Joſeph* hereupon ſtruggling to get free, left his Garment in her Hand, and fled from the Houſe, to avoid her farther Importunities.

27

Ioseph sold for 20 pieces. Gen. 37.28

28

Ioseph resisteth his mistris. 39.12

Gen: 37: 28. Then there passed by Midianites marchant men &c:

Gen: 39: 12 And she caught him by his gament saying lie with me &c:

8

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8

Rahab's covenant Iosh: 2: 12

29

12 stones taken out of Iordan Iosh: 4: 2

30

Iosh: 2:12 Now therefore I pray you sweare unto me by ye Lord since I haue vs: Iosh 4: 2 Take you 12 men out of the people out of every tribe, a man &c

XXIX. RAHAB's *Covenant.*

AS it is impoſſible in this ſmall Volume to carry on a ſtrict Connexion in all the Hiſtories of the *Holy Bible*, we ſhall refer our Reader to the xxxixth, xlth, and following Chapters of the Book of *Geneſis*, for the Particulars of the Hiſtory of *Joſeph*; where he will find, how he was impriſoned by the falſe Accuſation of his Miſtreſs: By what Means he was delivered, and made *Pharoah*'s Prime Miniſter: How he amuſed his Brethren, who, according to his Dreams, were obliged to ſubmit to him: How he made himſelf known to them; and of his Grandeur, Riches, Children, Death and Burial. In the Beginning of *Exodus* will be found, the Oppreſſion of the Children of *Iſrael*, in *Egypt*, under a new King; their Deliverance by the Hand of *Moſes*, &c. who dying, *Joſhua*, after many Dangers, and great Atchievements, conducted the *Iſraelites* to the Land of *Premiſe*; and ſending two Spies to the chief City *Jericho*, to view it, they took up their Lodging at the Houſe of a Harlot named *Rahab*, who covenanting that they ſhould ſave her and her Family, when they took the Town, hid them from the Citizens (who ſuſpected their Errand), and letting them out of her Window by a Cord, they, purſuing her Advice, got off ſafe.

XXX. STONES *taken out of* Jordan.

THE Spies having encouraged the People to attack *Jericho*, *Joſhua* made Preparations accordingly; but being to paſs the River *Nordan*, God commanded the Prieſts to carry the Ark of the Covenant into *Jordan*, the Waters of which he cauſed to divide, as ſoon as their Feet touched the Brim thereof, and they were gathered up on Heaps, while the Prieſts enter'd in the midſt of the River with the Ark, and there ſtood, till all the People were paſſed over; when the Waters returned into their natural Chanel, and flowed as before. To perpetuate the Memory of which Prodigy, God commanded that 12 Men, out of the 12 Tribes, ſhould each take a Stone out of *Jordan*, while the Stream was ſtopped, which *Joſhua* pitched in *Gilgal*,

XXXI.

CIRCUMCISION *renewed.*

THE Children of *Iſreal*, who came out of *Egypt*, having, in their Journey to the Land of *Promiſe*, behaved themſelves diſobediently to the Lord, and often murmured againſt the Divine Commands; it pleaſed God to puniſh them, by cauſing them to walk Forty Years in the *Wilderneſs*, during which Time, all that Generation was conſumed: And their Deſcendants having never been circumciſed, by reaſon of their being born in their Journeyings, the Lord commanded *Joſhua*, after he had paſſed *Jordan*, to cauſe all the Males to be initiated into that holy Ordinance; which was accordingly performed, *and they abode in their Places in the Camp, till they were whole.*

XXXII.

JERICHO *taken.*

THE Lord, being willing to manifeſt his Wonders to the Children of *Iſrael*, and to ſhew them, that they ſhould not truſt in the Arm of Fleſh for their Victories, ordered that the Ark of the Covenant ſhould be carried Seven times round *Jericho*, preceded by Seven Prieſts, blowing each a Trumpet of Rams Horns; and at the ſeventh time, upon a particular Signal, the People were ordered to give a great Shout, and immediately the lofty Walls of *Jericho* fell flat down to the Earth, and the *Iſraelites* enter'd the ſame, and put to the Sword every Man, Woman, and Child, and all Sorts of Cattle, and burnt the City to Aſhes; only ſparing the Harlot *Rahab*, and her Family, according to the Promiſe of the Spies, whom ſhe had preſerved from the Rage of the Men of *Jericho*, who ſought to take away their Lives.

Circumcision renewed Ioſh: 5 : 3

31

The Ark of ye Covenant Ioſh: 6.4.

32

Ioſh: 5.3. And Ioſhua made him ſharp knives and circumciſed ye children vr
Ioſh: 6.4 And ſeven prieſts ſhall bear
before ye ark 7 trumpets of rams vr

9

Five Kings hanged Iosua: 10: 26.

33

Gideon's present. Iudges 7: 20.

34

10:26 And afterward Iosua smot
and slew them and hanged ym &c.
6: 20 And ye angell of God said unto
him take ye flesh and ye unleavened
&c.

XXXIII.

Five KINGS *hanged.*

JOSHUA purſuing his Victories, Five Kings, to wit, the King of *Jeruſalem*, the King of *Hebron*, the King of *Jarmuth*, the King of *Lachiſh*, and the King of *Eglon*, joined their Forces, to attack *Gibeon*, a City in Alliance with the *Iſraelites*, who thereupon joined Battle with the Five Kings; and the Lord rained Hailſtones upon their Enemies, and, at the Prayer of *Joſhua*, cauſed the Sun and Moon to ſtand ſtill for Three Days, till they were wholy diſcomfited; and the Five Kings taking Refuge in a Cave at *Makkedah*, *Joſhua* commanded them to be brought forth, and having cauſed his Officers to put their Feet on their Necks, in Token of the Lord's ſubjecting their Enemies beneath their Feet, he ſmote them and ſlew them, and hanged them on Five Trees, till the Evening, when their Bodies were taken down, and thrown into the Cave where they had hid themſelves, cloſing up the Mouth thereof with great Stones.

XXXIV.

GIDEON's *Preſent.*

AFTER the Death of *Joſhua*, and of that whole Generation, the Children of *Iſrael* ſuffered themſelves to be ſeduced by the Heathens, among whom they lived, to worſhip their falſe Gods; and forſook that gracious God, who had heaped ſo many miraculous Favours upon them: Wherefore the Lord gave them into the Hands of the *Midianites*, who oppreſſed them ſo exceedingly, that they crying to the Lord, he raiſed up *Gideon* to deliver them; to whom an Angel appearing, accepted of his Preſent of a Kid, and other Proviſions, which he cauſed him to put on a Rock, and made Fire to come out of the Rock, by touching the Fleſh with his Staff, which conſumed the Fleſh, and all the Proviſions, &c.

XXXV. GIDEON's *Fleece.*

GIDEON, being confirmed by this Miracle, that the Lord had choſen him to deliver his Country, deſtroy'd the Altar of *Baal*, which belonged to his Father *Joaſh*; at which the *Midianites* being incenſed, drew up a mighty Army of ſeveral Nations, to revenge their falſe God, and to puniſh *Gideon*, who, by this time, being followed by many *Iſraelites*, had raiſed a little Army againſt them. *And* Gideon *ſaid unto God, If thou wilt ſave* Iſrael *by my Hand, as thou haſt ſaid, I will put a Fleece in the Floor; and if the Dew be on the Fleece only, and it be dry upon all the Earth beſide, then ſhall I know, that thou wilt ſave* Iſrael *by my Hand, as thou haſt ſaid. And it was ſo: for he roſe up early on the Morrow and thruſt the Fleece together, and wringed the Dew out of the Fleece, a Bowlful of Water. And* Gideon *ſaid unto God, Let not thine Anger be hot againſt me* ——— *Let it now be dry only upon the Fleece, and upon all the Ground let there be Dew. And God did ſo that Night.*

XXXVI. GIDEON's *Army.*

GIDEON, being thus encouraged, encamped with his Army, which by this time was increaſed to 32000 Men: But the Lord ordered him to proclaim, that whoſoever was afraid, ſhould quit the Army, leſt the *Iſraelites* ſhould vaunt, that their own Numbers had ſaved them; and thereupon 22000 Men retired to their own Homes; but the Lord ſtill thinking the remaining 10000 too many, ordered *Gideon* to carry them down to the Water, and to chuſe only thoſe that lapped Water as a Dog, and not thoſe that bowed down on their Knees to drink; which reducing their Number to 300 Men, who were all that lapped, with theſe God miraculouſly was pleaſed to deliver his People, and deſtroy at one time 120,000 of the *Midianites*, together with *Oreb*, and *Zeeb*, and *Zeba*, and *Zalmunna*, Princes and Kings of *Midian*, and thereby intirely delivered *Iſrael* from the *Midianitiſh* Yoke.

Gideon's Fleece Iudg: 6:37

35

Gideon's army Iudg: 6:5:

36

6. 37. Behold I will put a fleece of
wooll in the floor and if the dew
7:5 So he brought down the people
10 unto ye water: and ye Lord said vn

Iepthah & his daughter Iud:11:39

37

Their Sacrifices

38

11:39: And it came to passe at ye end of two months, that she returned to her & Father who did with her according to his vow which he had vowed &c.

XXXVII.

JEPHTHAH's *Vow.*

NEVER was People ſo much favour'd by God, as the *Jews*, and never was there a more perverſe and undeſerving Nation; in their Proſperity, always forſaking God, and never, but in Adverſity, obſerving his Statutes. After the Death of *Gideon*, they returned to groſs Idolatry; ſo that the Lord raiſed up againſt them the numerous Armies of the *Ammonites*, which ſtruck ſuch Conſternation thro' *Iſrael*, that once more they laid aſide their Abominations, and turn'd to the Lord; who mercifully raiſed up *Jephthah*, the *Gileadite* to defend them: This valiant Captain vowed a Vow, that if the Lord would deliver his Enemies into his Hands, he would offer for a Burnt-offering whatever came firſt out of his Houſe to meet him; and having totally diſcomfited the *Ammonites*, on his returning in Triumph, his Daughter and only Child came out to meet him with Trimbrels and Dances.

XXXVIII.

JEPHTHAH's *Sacrifice.*

NOTHING could be more afflicting than this Sight to *Jephthah*, which turned all his Triumph into Mourning. He acquainted his beloved Daughter with his Vow; who with admirable Reſignation, ſubmitted to it, and beſought him not to depart from it, becauſe of his Tenderneſs to her; deſiring only, that ſhe might be permitted to go upon the Mountains with her Female Companions, for the Space of two Months, to bewail her Virginity. Which *Jephthah* complying with, at the End of that Time ſhe returned; *And he did with her according to his Vow which he vowed. And it was a Cuſtom in* Iſrael *after that, the Daughters of* Iſrael *went yearly to lament the Daughter of* Jephthah *four Days in a year.*

XXXIX.

MANOAH's *Sacrifice.*

AFTER the Death of *Jephthah*, the *Iſraelites* were govern'd by ſeveral other Judges, till doing Evil again in the Sight of the Lord, he gave them into the Hands of the *Philiſtines* for the Space of 40 Years. But at laſt being moved by their Oppreſſions and Repentance, he was pleaſed to raiſe up *Samſon* for their Aſſiſtance. His Father's Name was *Manoah* of the Tribe of *Dan*, whoſe Wife having continued barren for many Years, an Angel appeared to her alone, and told her ſhe ſhould bear a Son, who ſhould begin to deliver *Iſrael* from the *Philiſtines*: ſhe not knowing it to be an Angel, informed her Huſband of the Prediction, who praying to God alſo to ſee the holy Man, the Angel appeared to them both, and renewed his Prediction, and commanding them to offer a Burnt-offering to the Lord (inſtead of paying any Honours to himſelf) he aſcended up before them, in the Smoke thereof, leaving them both fully convinced of his Angelick Miſſion, and in a great Conſternation at ſo extraordinary an Occurence.

XL.

SAMSON *killeth a Lion.*

SAMSON, according to the Prediction of the Angel being born and growing a Man he caſt his Eyes on a young Woman at *Timnah*, of the Daughters of the *Philiſtines*, whom he deſired his Father and Mother to procure for his Wife. *Manoah* oppoſed his Choice at firſt, becauſe ſhe was a *Philiſtine*; but finding his Son inſiſt upon it, he and his Wife accompanied him to *Timnah*; and as *Samſon* was at ſome Diſtance from them in their Way, *Behold a young Lion roared againſt him. And the Spirit of the Lord came mightily upon him, and he rent the Lion as he would have rent a Kid, and he had nothing in his Hand; but he told not his Father, nor his Mother, what he had done:* But proceeded on his Way, and gaining the Conſent of the young Woman and her Parents, a Day was fix'd for his Eſpouſals.

Manoahs Sacrifice Judg: 13: 20

39

Samson killeth a Lion: 14: 6.

40

13: 20 For it came to passe when ỹ
flame went up, towards heaven
14. 6. And ỹ spirit of ỹ Lord
came mightilie upon him &c:

11

Samson smiteth ye Philistines Judg: 15:15

41

Samson carrieth away ye gate Judg: 16:3

42

15:15: And he found a new jaw bone of
of an Asse, and put forth his hand and ca:
16:3 And Samson lay till midnight and
arose at midnight and took the ca

XLI. SAMSON *ſmiteth the* Philiſtines.

AS *Samſon* returned to marry his Wife, he found in the Carcaſe of the dead Lion, Bees and Honey, which he eat of: And at his Wedding-Feaſt propounded this Riddle to 30 young Men at the Table, *viz. Out of the Eater came forth Meat, and out of the Strong, Sweetneſs*; promiſing them 30 Changes of Rayment, and 30 Sheets, if, within a fixed time, they could expound the ſame; provided that, if they could not, they ſhould give him the ſame Reward. The ſet time being almoſt elapſed, they prevailed on his Wife to get the Secret out of him: Which being revealed to them, ſo enraged *Samſon*, that he ſlew 30 *Philiſtines* and gave their Rayment to thoſe who had expounded the Riddle. After this, in his Abſence, his Wife being given to another Man, he caught 300 Foxes, and tied them Tail to Tail, with Firebrands between each; and letting them looſe among the ſtanding Corn of the *Philiſtines*, he conſumed that, and their Vineyards and Olives. This enraging the *Philiſtines*, they burnt his Wife and her Father; whereupon *Samſon* ſmote them Hip and Thigh, with a great Slaughter, and went and dwelt on the Top of a Rock. The *Philiſtines* being gathered together for Revenge, the Men of *Judah* perſuaded *Samſon* to let them bind him with new Cords, and deliver him up to the *Philiſtines*, who ſeeing him bound, gave a great Shout; upon which the Spirit of the Lord coming upon *Samſon*, he ſnapt the new Cords as if they had been burnt Flax; and finding the Jaw-Bone of an Aſs, he fell upon the *Philiſtines*, and therewith ſlew 1000 Men.

XLII. SAMSON *carrieth away the Gates.*

AND it was told the Gazites, *ſaying,* Samſon *is come hither. And they compaſſed him in, and laid wait for him, and having ſecured the Gates, were quiet all the Night, ſaying, In the Morning, when it is Day, we ſhall kill him. And* Samſon *aroſe at Midnight, and took the Doors of the Gate of the City, the two Poſts, Bar and all, and carried them up to the top of an Hill that is before* Hebron.

XLIII. DELILAH's *Falſhood.*

THE Lords of the *Philiſtines*, having ſought all Opportunities to be revenged of *Samſon*, to no Purpoſe, at laſt had recourſe to a Woman named *Delilah*, for whom he had a great Affection; offering her mighty Rewards, if ſhe could prevail upon him to reveal where his great Strength lay. Three ſeveral Times he amuſed her with wrong Accounts, and ſo eſcaped the Snare laid for him: But at length, *When ſhe preſſed him daily with her Words, and urged him ſo, that his Soul was vexed unto Death, he told her all his Heart, and ſaid unto her, There hath not come a Razor upon mine Head; for I have been a* Nazarite *unto God from my Mother's Womb: If I be ſhaven, then my Strength will go from me, and I ſhall become weak, and be like any other Man. Delilah* hereupon making him ſleep upon her Knees, ſent for the Lords of the *Philiſtines*, and cauſed a Man to ſhave off the *Seven Locks of his Head, and his Strength went from him; and the* Philiſtines *took him, and put out his Eyes, and brought him down to* Gaza, *and bound him with Fetters of Braſs; and he did grind in the Priſon-houſe.* And thus was *Samſon* ſeverely puniſhed for revealing his Secret to a wicked Proſtitute.

XLIV. SAMSON's *Revenge and Death.*

BUT in a little time *Samſon*'s Hair beginning to grow again, his Strength all returned: Mean while the *Philiſtines* triumphed exceedingly in their Conqueſt; and on a Time making a Sacrifice in Gratitude to their God *Dagon*, who they ſuppoſed had delivered their Enemy into their Hands, being very merry, they ſent for *Samſon* to make them ſport; who being brought and placed between the two Pillars that ſupported the Houſe, he took one in each Hand, and calling upon God to aſſiſt him that once, to revenge himſelf for his two Eyes, and deſiring to die with them, *he bowed himſelf with all his Might, and the Houſe fell upon the Lords, and upon all the People that were therein: So the Dead which he ſlew at his Death, were more than they which he ſlew in his Life.*

Delilah's falshood Iudg 16 : 19.

43

Samson's death Iudg: 16 : 29.

44

16.19. And she made him sleep upon her
lap and she caled for a man and she cu
16.29. And Samson tooke hold of ye two
12 middle pillres upon which the howse st

Naomi & her two daughters. 1:8
Ruth. 1.2.3.4

45

Boaz and Ruth *2:c: 8:v.*

46

8 And Naomi said unto her two
daughters in law, Go return &c:
4:8 Then said Boaz unto Ruth
hearest thou not my daughter &

XLV.

NAOMI *and her Two Daughters.*

NAOMI having buried her Husband and Two Sons in the Land of *Moab*, whither they had retired when there was a Famine in the Land of *Judah*, and being disposed to return to her own Country, which was again blessed with Plenty, she endeavour'd to persuade *Orpah* and *Ruth*, the Widows of her deceased Sons, to leave her in her Misfortunes, and return to their Mother's House, where they would probably be less exposed to the Hardships her Poverty and Affliction must needs involve them in: *Orpah* was mov'd by her Arguments, and took leave of her Mother; but *Ruth* having more Piety, and a stronger Faith in God's Providence, said to *Naomi*, *Intreat me not to leave thee, or return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: Thy People shall be my People, and thy God my God: Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but Death part thee and me.* *Naomi*, seeing she was stedfastly resolved, desisted from her Persuasions; and *they two went until they were come to* Bethlehem.

XLVI.

BOAZ's *Kindness to* RUTH.

IT was the Beginning of Barley-harvest, when *Naomi* and *Ruth* arrived at *Bethlehem*; and *Ruth* going to glean in the Fields of *Boaz*, a very wealthly Relation of *Naomi*'s late Husband, *Boaz* cast his Eyes upon her; and being informed who she was, he applauded her dutiful Behaviour to her Mother-in-law, and injoin'd her to glean in no other Field but his, during the whole Time of Harvest, and to keep fast by his Maidens; and after she was gone to glean, he order'd his Servants, that they should drop Handfuls on purpose for her to take up; which they did, insomuch that when she had beat out that she had gleaned, it was about an Ephah of Barley.

XLVII.

RUTH *lieth at the Feet of* BOAZ.

NAOMI, rejoicing at *Boaz*'s Kindneſs to her Daughter-in-law, and being willing to improve his Favourable Diſpoſition to her, commanded *Ruth* to watch the place of his Repoſe in the Threſhing-floor, where he was to winnow Barley that Night; and when he was laid down, and was fallen aſleep, to uncover his Feet, and to lay herſelf down by him. *Ruth* obey'd, and being laid down by him, he awoke at Midnight, and was at firſt ſurpriſed to find a Woman at his Feet; but *Ruth* revealing herſelf, and claiming of him the Right of marrying her, according to the *Jewiſh* Cuſtom, as being her near Kinſman, he applauded her Choice, in that ſhe had not ſet her Heart on a young, indiſcreet Man; and told her, that there was ſtill a nearer Relation than he, of whom he would require to perform the Duty of neareſt Kinſman; and if he declined it, he himſelf would marry her. And in the Morning preſenting her with ſix Meaſures of Barley, he diſmiſſed her, with much Civility and Kindneſs.

XLVIII.

BOAZ *married* RUTH.

BOAZ reſted not till he made good his Promiſe to *Ruth*, and having, as was the Cuſtom, required, publickly, the neareſt Kinſman to marry *Ruth*, and he having declin'd it, *Boaz* took Witneſſes of it, and eſpouſed her himſelf: And in Proceſs of Time ſhe conceived and bore a Son, who was called *Obed*, who was the Father of *Jeſſe*, the Father of King *David*; from which Stock, according to the Fleſh, afterwards deſcended our Bleſſed Lord and Saviour *Jeſus Chriſt*. And thus glorioufly, for an example to all Children, was *Ruth* rewarded for her filial Duty to her Mother-in-law.

Ruth lieth at Boazs fret. 3:7

47

He marieth her 4:9

48

3:7 And when Boaz had eaten &
drunk and his heart was merry &c
4:9 And Boaz said unto the elders
and unto all the people &c.

Samuell killeth Agag. 1 Sam: 15: 33

49

David killeth Goliah. 1 Sam: 17: 51.

50

And Samuell said as thy sword hath made women childlesse so shall &c. Therefore David ran and stood upon the Philistine & tooke his &c:

XLIX. SAMUEL *killeth* AGAG.

THE *Iſraelites* having requeſted of the Prophet *Samuel*, that he would make them a King to judge them like other Nations, the Lord was pleaſed to comply with their Requeſt, and directed *Samuel* to anoint for their King, *Saul* the Son of *Kiſh*, who, having, by the Divine Aſſiſtance, ſubdued many powerful Nations, was at laſt commanded to fall upon the *Amalekites*, and to ſpare neither Man, Woman, nor Child, nor Ox, Sheep, Camel, nor Aſs; *Saul* accordingly made great Slaughter of the *Amalekites*; but took Priſoner *Agag* their King, whom he ſpared, and alſo the beſt of their Cattle, from a Principle of Avarice: Whereupon *Samuel* having ſeverely rebuked *Saul* for not fulfilling the Command of the Lord and threatened him with the Deprivation of his Kingdom, he ordered *Agag* to be brought forth, whom he hewed in Pieces before the Lord in *Gilgal*.

L. DAVID *killeth* GOLIATH.

GOD, being diſpleaſed with *Saul*, determined to transfer the Kingdom from him to *David*, the Great grandſon of *Boaz* and *Ruth*: Nor was it long before an Occaſion offer'd to ſignalize this Youth in the Face of all *Iſrael*; for a mighty Champion of the *Philiſtines*, called *Goliath* of *Gath*, who was Six Cubits and a Span high, and of prodigious Strength, having defy'd the Champions of *Iſrael* for 40 Days, ſtruck ſuch a Terror into them, that they always fled at the Sight of him, as often as he appear'd. With this mighty Champion *David*, tho' a Stripling, undertook to encounter notwithſtanding the perſuaſions and Apprehenſions of the whole Camp; and having taken his Sling, he went to meet him, and ſlung a Stone that entered the *Philiſtine's* Forehead, and felled him flat to the Earth; whereupon *David* ran and ſtood upon him, and with his own Sword ſtruck off his Head, which occaſioned the total Diſcomfiture of the *Philiſtines*.

LI.

SAUL *envieth* DAVID.

THIS extraordinary Victory obtained by *David* having gain'd him the Applauſe and Affection of the People, *Saul* grew jealous of him, and determined to deſtroy him; and being troubled with an evil Spirit from the Lord, *David* was uſed to play upon his Harp, which diverted his Melancholy, and cauſed the evil Spirit to depart from him: And on a Time, as *David* was playing on his Harp to divert him, *Saul*, having a Javelin in his Hand, *caſt the Javelin; for he ſaid I will ſmite* David *even to the wall with it; and* David *avoided out of his Preſence twice.*

LII.

JONATHAN's *Kindneſs to* DAVID.

BUT tho' *David* had the Misfortune to incur the Diſpleaſure of *Saul*, yet his great Merits attach'd to him *Jonathan*, *Saul*'s Son; who loved him as his own Soul, and gave him Notice from time to time of all the Evil intended to him by his Father. And the Feaſt of the New Moon being at hand, when it was uſual for all the Courtiers to attend the King, and *David* not daring to be preſent for fear of being put to Death, it was agreed upon between them, That if *Jonathan* ſhould diſcover, that his Father intended Miſchief to *David*, he would ſhoot his Arrows near a Place in the Field where *David* was to be hid; and if he bid his Boy fetch them from beyond him, and not on this Side of him, that then he ſhould make his Eſcape. And *Jonathan* having found his Father's Reſolution to deſtroy *David*, he ſhot his Arrows beyond Him, as was agreed; and *David* made the beſt of his Way, having firſt ſworn to a ſtrict Covenant with *Jonathan*.

Nabals churlishnesse 1 Sam: 25:10

53

Abigails wisdome 1 Sam: 25: 18

54

25:10 And Naball answered Davids
servants, and said who is David &c.
25:18 Then Abigail made hast and
took 200 loaves and 2 bottles of wine &

Saul envieth him. I Sam: 18: 11

51

Ionathan's kindness: II Sam: 20: 35

52

And Saul cast ye Iaudin for he said, I
will smite David even to the wall &c.
And it came to passe in ye morning ye
Ionathan went out into ye feild &c:

14

LIII. NABAL's *Churliſhneſs.*

DAVID being obliged to flee into the Wilderneſs to avoid *Saul*'s Reſentments he became a Captain over ſeveral Hundreds of Perſons who reſorted to him to avoid their Creditors, or ſome other Diſtreſs; and hearing that *Nabal*, a mighty rich Man, whoſe Shepherds he had protected in *Carmel*, was ſhearing his Sheep there, he ſent Ten of his Followers to him to remind him of his Civility to his Servants, and deſire him to ſend him ſome Proviſions, or whatſoever he could ſpare. But *Nabal*, being *churliſh and Evil in his doings anſwered* David's *Servants, and ſaid, Who is* David? *And who is the Son of* Jeſſe? *There be many Servants now-a-days that break away every Man from his Maſter. Shall I then take my Bread, and my Water, and my Fleſh, that I have kill'd for my Shearers, and give it unto Men whom I know not whence they be?* So David's *young Men went again, and told him all thoſe ſayings.*

LIV. ABIGAIL's *Wiſdom.*

DAVID, being exaſperated at this churliſh Anſwer, ordered all his Followers to gird on their Swords, and vowed by the Morning Light to leave not a Man alive of all *Nabal*'s Family. But the Servants of *Nabal*, fearing what might happen, went to their Maſter's Wife *Abigail*, and inform'd her of their Apprehenſions, and of the Civilities they had received at *David*'s Hands; who thereupon took 200 Loaves, and Two Bottles of Wine, and five Sheep ready dreſs'd, with other Proviſions; and having loaden ſeveral Aſſes with them, ſhe ſet out with divers of her Servants, unknown to her Huſband, and met *David* on full March with his Men in order to deſtroy *Nabal*'s Houſe and Family: But being appeaſed by her graceful Demeanour and Humility, he receiv'd her and her Preſents kindly, and was diverted from his Purpoſe: And *Abigail* being very beautiful as well as diſcreet, and *Nabal* dying for Vexation, when he was told what had happened, *David* took her to Wife.

Saul envieth him. 1 Sam: 18: 11

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LV *The* WITCH *of Endor.*

WHILE Matters went thus with *David*, *Samuel* the Prophet died, and *Saul* having in vain purſued *David* from Place to Place, and finding the Lord had left him, and being terrified at the great Armies of the *Philiſtines*, which were drawn up againſt him, he went to a woman who had a familiar Spirit, and deſired her to bring up *Samuel*; which having done, he requir'd of him, What he ſhould do in his Diſtreſs? *Samuel* aſſur'd him, That the Lord had rent his Kingdom from him, and given it to *David*; and that on the next Day, God would deliver him, and the *Iſraelites* with him, into the Hands of the *Philiſtines*; and that he and his Sons ſhould be with him in Death. This terrible Prediction ſo affected *Saul*, that he fell *ſtraitway all along on the Earth, and there was no Strength in him*; and when he recover'd, he would neither be comforted nor refreſh'd.

LVI SAUL's *Death.*

ACcording to the Prophet's Prediction, the next day both armies having engag'd on Mount *Gilboa*, the *Iſraelites* were diſcomfited, and *Saul's* Sons *Jonathan*, *Abinadab*, and *Malchiſhua*, being ſlain, aud himſelf ſore wounded, he ſaid unto his Armour-bearer, *Draw thy Sword and thruſt me through therewith, leſt theſe Uncircumciſed come and thruſt me through, and abuſe me*, But his Armour-bearer refuſing, *Saul* took a Sword fell upon it; which when his Armour-bearer ſaw, he likewiſe fell upon his Sword, and died with him. And when the *Philiſtines* found *Saul* among the ſlain, they cut off his Head, ſent his Armour to *Aſhtoroth*, and faſtned his Body to the Walls of *Bethſham*, together with the Bodies of his Sons; which afterwards were reſcued from them by the Inhabitants of *Jabeſh Gilead*, who decently interr'd their Bodies. And *David* extremely lamented the loſs of *Saul*, and more eſpecially of his beloved Friend *Jonathan*.

The witch of Endor 1 Sam: 28: 8.

55

Sault death & his armour bearer

56

28: 8. And Saul disguised him: selfe and put on other rayment and &c:
31: 4 Then said Saul to his armour bearer draw thy sword and &c:

Bethsheba's request. 1 Kings. 2. 20:

57

He seats his mother on his right hand 2:19

58

2:20. Then she said I desire one smal
petition of thee I pray thee say me no
2:22. And why doest thou aske
Abishag ye Shunamite for Adonijah no

LVII.

BATHSHEBA's *Requeſt*

AFTER this deplorable Fate of *Saul* and his Houſe, God was pleaſed to eſtabliſh the Throne of *David* over *Iſrael* and *Judah* and to deliver his Enemies into his Hand. And *David*, having reigned forty Years, appointed his Son *Solomon* his Succeſſor, preferably to his eldeſt Son *Adonijah*, and died in a good old Age. When *Adonijah* perceived all his Efforts to ſucceed to his Father, of no Avail, he gave way to his Brother's good Fortune; but meditating to ſtrengthen his Pretenſions to the Throne, he deſired *Bathſheba*, the Mother of King *Solomon*, to requeſt the King to grant him to Wife *Abiſhag* the *Shunamite*, a beautiful Damſel, who had cheriſhed King *David*, and miniſtred unto him, and lay in his Boſom, when he was old that no Heat could be kept in him. *Bathſheba* courteouſly undertook the Meſſage, not being aware of his Deſign in it; and went to her Son, the King, to requeſt this Favour of him.

LVIII.

He ſeats his Mother on his Right-hand.

AS ſoon as the King beheld his Mother, he dutifully roſe up to meet her; and cauſeth her to be plac'd on the Throne on his Right-hand, he ſat down by her, and promiſed to grant whatever ſhe ſhould deſire of him: But when he heard her Requeſt, *He anſwered and ſaid, And why doſt thou aſk* Abiſhag *the* Shunammite *for* Adonijah? *Aſk for him the Kingdom alſo— Then King* Solomon *ſware by the Lord, ſaying, God do ſo to me and more alſo, if* Adonijah *have not ſpoken this Word againſt his own Life! Now therefore, as the Lord liveth,* Adonijah *ſhall be to Death this Day.*

LIX. ADONIJAH *ſlain*

SOLOMON, as he had ſworn, accordingly ſent *Benaiah*, the Son of *Jeoiada*, who was his chief Captain, and he fell upon *Adonijah*, and ſlew him: He after this removed *Abiathar*, a Friend of *Adonijah*'s, from being Chief Prieſt, putting *Zadok*, one of his own Followers, into his Place; and not long after, cauſed the ſame *Benaiah*, to fall upon the valiant *Joab*, who had been *David's* chief General, and to ſlay him at the Horns of the Altar, which he had taken hold of for a Sanctuary, he having alſo been attach'd to *Adonijah*, as the eldeſt Son of his Royal Maſter. By theſe Removes and Sacrifices, ſo cuſtomary with Princes whoſe Crowns are conteſted, and eſpecially with the Princes of the *Eaſt*, did *Solomon* eſtabliſh his Throne over *Iſrael*.

LX. SOLOMON's *Judgment*.

SOLOMON having requeſted *Wiſdom* of the Lord preferable to either *Riches* or *Power*, the Lord was pleaſed to add them all to him, and to promiſe him Wiſdom beyond all thoſe who went before him, or that ſhould come after him. It happened an extraordinary Caſe came before him ſoon after, which redounded greatly to his Reputation; for two Harlots living in one Houſe by themſelves, and being both brought to Bed within Three Days of each other, the Child of one of them dying, the Mother changed the dead one for the live one, while the other was aſleep and inſiſted ſtrongly, that it was her own. This Caſe coming before the King and both claiming the living Child, *Solomon* order'd that it ſhould be divided with a Sword between them: To this the pretended Mother aſſenting, the true one beſought the King to let the other have it whole, rather than to deſtroy her Child; which at once ſhew'd ſhe was the true Mother, and ended the Controverſy.

Adonijah slain 2:25.

59

Solomon's Iudgment. 3:16.

60

2:25: And king Solomon sent
by ye hand of Benajah ye son of
3:16 Then came there two women
that were harlots unto the king

The Temple begun. 1 Kings. 6: 2.

61

Solomon's prayer 1 Kings. 8: 23

62

6: 2: And ye house wch King Solomon
built for the Lord, the length thereof &c
8: 23: And he said Lord God of Israell
there is no god like the^e^ in heaven &c

LXI.
The TEMPLE *begun.*

GOD having reſerved to the peaceable Reign of *Solomon* the Building of a Temple to his Honour, that Prince ſet about the important Work, which, when built and finiſh'd, became the Glory of the City of *Jeruſalem* and one of the Seven Wonders of the World. For its Dimenſions, curious Workmanſhip, and the Richneſs of its Utenſils and Ornaments, we muſt refer our Readers to the Deſcription given of it in ſacred Writ, 1 *Kings* vi. vii. having not Room, in this ſmall Compaſs, to deſcribe its wonderful Splendor, Magnificence, and Beauty.

LXII
SOLOMON's *Prayer.*

SOLOMON, having finiſh'd this glorious Fabrick, aſſembled the Elders of all *Iſrael*, and cauſed the Ark of the Lord to be carried into an Apartment peculiarly allotted for its Reſidence, by far the moſt rich and ſplendid of the whole Building, called the *Holy of Holies*; and having ſacrificed 22000 Oxen, and 120000 Sheep, he dedicated the Temple to the Lord, and bleſſed the People, and made a ſolemn Prayer to the Almighty, acknowledging his Power, and his Mercies; and begging firſt a Bleſſing upon himſelf and his Houſe, he beſought the Lord to hearken to the Cries of his People, whenſoever they ſhould offer their Supplications towards that Place, and to forgive them their Offences and aſſiſt them in all their Diſtreſſes and Exigencies: After which he hallowed the Temple, and made a Feaſt for all *Iſrael*, which laſted 14 Days, and then diſmiſſed the People: *And they bleſſed the King, and went into their Tents joyful and glad of Heart, for all the Goodneſs that the Lord had done for* David *his Servant, and for* Iſrael *his People.*

LXIII.

SOLOMON's *Magnificence.*

NOW *King* Solomon *exceeded all the Kings of the Earth for Riches, and for Wiſdom; and he made a great Throne of Ivory, and overlaid it with the beſt Gold: The Throne had Six Steps,* and Twelve Lions were placed, Six on each Side of the Steps, and Two Lions beſide the Stays of it; *there was not the like made in any Kingdom. And when the Queen of* Sheba *heard of his Fame, ſhe came to prove him with hard Queſtions,* attended with a great Train, and laden with Spices, and Gold: and precious Stones as Preſents to him; and when ſhe had ſeen his magnificent Buildings, his ſpendid Court, and all his Wiſdom, *there was no more Spirit in her*; and ſhe acknowleged, that the Report of his Glory, and his Fame, which had induced her to leave her own Country to be Witneſs of them, and which, till now, ſhe had ſcarce believ'd, was far ſhort of what ſhe beheld; and pronouncing his Servants happy, who every Day heard his Wiſdom, and bleſſing the Lord for his Mercies to him, ſhe returned to her own Country loaden with magnificent Preſents made her by King *Solomon.*

LXIV.

SOLOMON's *Idolatry.*

THE Frailty of human Nature was never more conſpicuous in any Man than in King *Solomon*; which ſhews, what weak Creatures the beſt and wiſeſt of Men are, when left to themſelves, or when they give the Reins to their headſtrong Paſſions! After all the Bleſſings of the Almighty heaped upon this great Prince, he ſuffer'd himſelf, in his old Age, to be drawn away to worſhip ſtrange Gods, by his Wives, whom, to the Number of 700, beſides 300 Concubines, he had taken from the idolatrous Nations round him, which the Lord had commanded the *Iſraelites* not to intermarry with: For this his Iniquity, the Lord threatened to rend away Ten Tribes, and leave only One to his Son, and that for his Father *David*'s ſake: On whoſe Account alſo he promiſed not to do this in *Solomon*'s Life-time.

Solomon's Magnificence 1 Kings 10: 1

63

His offering to ye Idol. 1 Kings. 11. 4.

64

10: 1 And ye quen of Sheba heard of ye
fame of Solomon concerning ye
11. 4 For it came to passe when Solomo
was old that his wives turned away ye

17

DAVID

65

SOLOMON

66

David king and Prophit author of the Psalmes and reigned 40ym
Solomon reigned in Ierusalem and over all Israell fortie yearrs —

LXV.

King DAVID.

THE Four moſt celebrated Kings of *Judah*, were *David*, *Solomon* his Son, *Jehoſhaphat*, and King *Joſiah*. DAVID, as we have related, was the Son of *Jeſſe*, raiſed by the Lord to ſucceed to *Saul* and his Family. He was a Prince of great Valour and Wiſdom, an excellent Poet and Prophet, and called a *Man after God's own Heart:* To him is the greateſt Part of the Book of *Pſalms* aſcribed: He ſubdu'd the Enemies of *Iſrael*, and after having reigned Forty years, died in a good old Age, leaving his Crown and Kingdom to his Son *Solomon*.

LXVI.

King SOLOMON.

SOLOMON was the greateſt and moſt magnificent, as well as the wiſeſt King that ever reigned. He was the Author of the Books of *Proverbs*, *Eccleſiaſtes*, and the *Canticles*, called the *Song of Solomon*. The Scripture is thus expreſs relating to his Works: *He ſpake* 3000 *Proverbs, and his Songs were a Thouſand and Five. He ſpake of Trees, from the Cedar that is in* Lebanon, *even unto the Hyſſop that ſpringeth out of the Wall. He ſpake alſo of Beaſts, and of Fowl, and of creeping Things, and of Fiſhes*; which Book is ſuppoſed to be loſt in the Deſtruction of the glorious Temple erected by him. He alſo reigned Forty Years, and left his Kingdom to his Son *Rehoboam*.

LXVII.

King JEHOSHAPHAT.

JEHOSHAPHAT was the Son of *Asa*, King of *Judah*, and succeeded his Father at the Age of 35 Years, and reigned 25, with the greatest Splendor and Magnificence. He was a Prince of great Piety and Goodness, and God subjected all his Enemies under his Feet, and caused the numerous Armies of *Moab*, *Mount-Seir*, and the Children of *Ammon*, who had joined together against him, to fall upon oneanother, and totally destroy themselves, without a Blow from *Jehoshaphat*. This Prince walking in the Ways of God, the Almighty was pleased so to bless him with Prosperity and Riches in abundance, and his Armies were so powerful, that he had Eleven hundred and Sixty thousand Men of Valour ready upon all Occasions.

LXVIII.

King JOSIAH.

JOSIAH was Eight Years old when he began to reign, and was a Prince of extraordinary Piety and Goodness; so that the Scripture testifies of him, *That like unto him there was no King, that turned to the Lord with all his Heart, and with all his Soul, and with all his Might, according to all the Law of* Moses; *neither after him arose there any like him.* He destroyed all the High Places that had been built to *Baal*, and rooted Idolatry out of the Land. But he had not equal Success against his Enemies; the Lord, for the Sins of the People, and of his Predecessors, suffering him to be slain in a Battle by *Pharaoh Necho* King of *Egypt*, after he had reigned 31 Years in *Jerusalem*.

IEHOSHAPHAT

67

IOSIAS

68

Iehoshaphat reigned 5 and 20 yeares & conq̃ered yᵉ Amonits.

Iosias reighned 31 yeares he demo-

18 *lished Idols and brought in vc*

Ahÿah's propheſy 1 King: 11: 29:

69

Rehoboam conſulteth ÿ old Men

70

11: 29: And it came to paſſe at that time when Ieroboam went out of Ieruſalem
12: 6 And King Rehoboam conſulted with ÿ old men that ſtood before &c.

LXIX.

AHIJAH's *Prophecy.*

WE ſhall now purſue the Hiſtory of *Solomon*, who, as we have related, ſuffer'd himſelf to be ſeduced by his Wives to Idolatry. This his Depravity ſo provoked the Almighty, that he raiſed him up ſeveral powerful Enemies, and among the reſt, *Jeroboam* the Son of *Nebat*, who was a Man of great Valour, and one of his own Officers. It happened on a time, that this Perſon being cloathed with a new Garment, and being gone out of *Jeruſalem*, the Prophet *Ahijah* the *Shilonite* met him in the Field, and taking hold of his new Garment, he rent it in 12 Pieces, giving 10 of them to *Jeroboam*, and declaring to him, that after *Solomon*'s Death, the Lord would in like manner rend 10 Tribes from the Hands of his Son, and give them to him, as a Puniſhment for *Solomon*'s Sin of Idolatry; and at the ſame time promiſing to eſtabliſh *Jeroboam*'s Kingdom over *Iſrael*, if he walked in the Way of the Lord. After this, *Jeroboam* fled into *Egypt* to avoid the Wrath of *Solomon*, who would have killed him, to fruſtrate *Ahiah*'s Prophecy.

LXX.

King REHOBOAM.

SOLOMON being dead, his Son *Rehoboam* was made King in his ſtead; and as ſoon as *Jeroboam* heard this, he came from *Egypt* to *Jeruſalem*, and joining himſelf to the Congregation of *Iſrael*, they petition'd the King for a Redreſs of the Grievances that had crept into the Government in the latter Part of his Father's Reign; rendering their Duty and Service to him, if he would make their Burdens lighter. Upon this, the King conſulted with his old Counſellors, who adviſed him to ſooth their inflamed Paſſions, and to promiſe them a Redreſs of their Grievances, in order to ſecure their Faith and Allegiance to him, at the Beginning of his Reign.

LXXI.

REHOBOAM *conſulteth the young Men.*

BUT this young Prince, being vainly puffed up with his new Dignity, would not condeſcend to ſooth the Paſſions of the People; but adhered to the Advice of Perſons of his own Age and Inexperience, the Companions and Favourites of his Youth, who perſuaded him, that it was moſt becoming of the Royal Dignity, to threaten and terrify the People into their Duty, rather than to appear to comply in the leaſt with their Petitions; being of the Opinion of thoſe Court Paraſites and Flatterers who would perſuade young Princes, to their Ruin, That the People were made for Slaves to the Prince, and born with Saddles on their Backs; and that a Monarch had no more to do, but get up and ride: Which Advice many indiſcreet Princes, both before and ſince *Rehoboam*, have ſo far purſu'd till the opreſſed People, being tired with their Burdens, have riſen as One Man, and caſt their unkingly Rider: As proved to be the Caſe with this miſled Prince.

LXXII

REHOBOAM *threateneth the People.*

JEROBOAM, and the Elders of the People, attending the King at the appointed Time for an Anſwer to their Petitions, this raſh Prince, according to the Advice of his young Counſellors, anſwered them roughly, ſaying, *My Father made your Yoke heavy, and I will add to your Yoke: My Father alſo chaſtiſed you with Whips; but I will chaſtiſe you with Scorpions.* This Anſwer enraging the People, they cry'd out, *What Portion have we in* David? ——— *To your Tents, O* Iſrael! *Now ſee to thine own Houſe,* David! And immediately departing, 10 Tribes fell off from the Houſe of *David*, and chooſe *Jeroboam* for their King, according to the Word of *Ahijah* the Prophet.

Rehoboam Consulth ye young mens counsell.

71

Rehoboam thretneth ye People 12:14

72

12:9. And he said unto them what counsell giue yee, that ye may &c:

19 12:14. And spoke unto them after the counsell of ye young men saying &c

Elijah prophi.h against Ahab 1 Kng 17.1

73

Elijah and ye Widow of Zerephath.

74

17:1 And Elijah ye Tishbite, who was of the inhabitants of Gilliad said unto Ahab &c.
17:9 Arise and get thee to Zerephath which belongeth to Zedon and &c.

LXXIII. ELIJAH *propheſieth againſt* AHAB.

VARIOUS were the Revolutions that afterwards follow'd in the Kingdom of *Iſrael* which *Jeroboam* had founded: For he doing Evil in the Sight of the Lord, and erecting Altars to Two Golden Calves, which he ſet up to divert the People, for political Reaſons, from going to worſhip the Lord at *Jeruſalem*, the Lord was pleaſed to cut off all his Houſe and Family by the Hand of *Baaſha*; who alſo doing Evil in the Sight of the Lord, the Lord deſtroy'd all his Houſe and Family by the Hand of *Zimri*; who burning himſelf to Death, to avoid the Puniſhment due to his Treaſon, *Omri* aſcended the Throne, and after a Reign of 22 Years, died, and was ſucceeded by his Son *Ahab*, who was a greater Idolater, and a wickeder Man than all that went before him: Inſomuch that the geat Prophet *Elijah* propheſy'd againſt him, and aſſured him, that there ſhould not be Dew or Rain in *Iſrael* for Years to come, but according to his Word.

LXXIV. ELIJAH *and the Widow of* Zarephath.

ELIJAH, after this by the Command of the Lord, hid himſelf by the Brook *Cherith*, and the Lord cauſed the Ravens to bring him Bread and Fleſh, both Morning and Evening. Afterwards, by the Divine Command, he went to a Widow at *Zarephath*, whom he found gathering Sticks, in order to make a Fire to dreſs a little Meal, which, with a Cruiſe of Oil, was all the Suſtenance ſhe had for herſelf and Son; as ſhe told the Prophet, when he deſir'd a little Bread and Water at her Hands: But *Elijah* commanded her, notwithſtanding, to bring him a little Cake; and promiſed her, that her Barrel of Meal, and Cruiſe of Oil, ſhould not fail, till God ſent Rain upon the Earth: Which was accordingly fulfilled; and they all Three were ſuſtain'd many Days by this ſmall Pittance, which the good Widow thought would hardly ſerve for One Meal for herſelf and Son.

'Elijah prophi.h against Ahab 1 Kng 17.1

73

'Elijah and ye Widow of Zerephath.

74

17.1 And Elijah ye Tishbite, who was of the inhabitants of Gilliad said unto Ahab &c.
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LXXV. ELIJAH *reproveth* AHAB.

THE Widow's Son ſickening after this, and dying, the Lord was pleaſed, at the Supplication of the Prophet, to reſtore him to Life, to the great Joy of the poor Widow, who, before that, was inconſolable for his Loſs, and, in her Agony of Sorrow, imputed his Death to the Preſence of *Elijah*. And in the third Year after the great Drought, the Lord commanded *Elijah* to go ſhew himſelf to *Ahab*, promiſing to Rain upon the Earth. *Ahab*, in the mean while, had cauſed Search to be made for *Elijah*, throughout *Iſrael*, to ſlay him, imputing to him the Famine which then ſorely raged in *Samaria*; and as ſoon as he ſaw the Prophet, he ſternly ſaid, *Art thou he that troubleth* Iſrael? *And he anſwered, I have not troubled* Iſrael, *but thou and thy Father's Houſe, in that ye have forſaken the Commandments of the Lord, and thou haſt followed* Baalim.

LXXVI. ELIJAH's *Sacrifice.*

ELIJAH then, in order to convince *Ahab* of the Folly of his Idolatry, perſuaded him to aſſemble the 450 Prophets of *Baal*, and cauſe them to offer a Sacrifice to *Baal*, of a Bullock, cut in Piece, and he would do the ſame to the Lord, and the God who ſhould anſwer by Fire from Heaven on the Sacrifice, ſhould be acknowledged the only true God. *Baal's* Prieſts could not refuſe the Trial, and called upon *Baal*, from Morning till Evening, in the moſt violent Tranſports of ſuperſtitious Zeal, to no purpoſe: and *Elijah*, in his Turn, having cauſed a Trench to be made and 12 Barrels of water to be pour'd on the Wood, and on the Sacrifice, till the Trench was filled, he ſupplicated the Almighty to aſſert his Power to the Conviction of thoſe Idolaters; and in the Sight of the King, and all the People, Fire deſcended from Heaven, *and conſumed the Burnt-ſacrifice, and the Wood, and the Stones, and the Duſt, and licked up the Water that was in the Trench.*

'Elijah reproveth' Ahab 1 King: 18:18.

75

'Elijah Sacrificeth 1 Kings 18: 38

76

18:18 And he answered, I have not troub:
Israell, but thou and thy fathers house &c
18 38 And ye fire of ye Lord fell, and
consumed ye burnt Sacrifice &c.

Elijah in ye Fiery Chariot 4 II Kin: 2

77

The Widdows oil II Kings 4: 1

78

2: 11: And it came to passe as they still went on and talked &c.
4: 1 Now there cryed a certain woman of the wives of the sons of y^e &c.

LXXVII.

ELIJAH *in the fiery Chariot.*

AND when all the People saw this, they fell on their Faces, and they said, The LORD *he is the God! The* LORD *he is the God! And* Elijah *said unto them, Take the Prophets of* Baal, *let not one of them escape. And they took them and* Elijah *brought them down to the Brook* Kishon, *and slew them there. And* Elijah *said unto* Ahab, *Get thee up, eat and drink; for there is a Sound of abundance of Rain:* Which accordingly came to pass. This great Prophet, having miraculously, by the Assistance of God, performed these, and many other great Things to the Glory of the Almighty, and having appointed *Elisha*, to succeed him as a Prophet, according to the Divine Command, was at last taken up, in the Presence of *Elisha*, by a Chariot and Horses of Fire, in a Whirlwind, to Heaven; and dropping his Mantle from him, *Elisha* took it up, and with it divided the Waters of *Jordan*, and passed over dry-shod, as he had seen *Elijah* do before,

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LXXVIII.

The WIDOW's *Oil.*

NOW there came a certain Woman unto Elisha, *saying, Thy Servant my Husband is dead, and the Creditor is come to take unto him my Two Sons to be Bondmen. And* Elisha *said unto her, What shall I do for thee?——What hast thou in the House,? And she said, Thine Handmaid hath not any thing in the House, save a Pot of Oil.* Then he commanded her to borrow a great Number of Vessels of her Neighbours, and pour out into those Vessels till they were full; which she did, and found so great a Quantity, that she sold a Part of it for as much as satisfied her Debts, and there was enough left to subsist her and her Children.

LXXIX. NAAMAN's *Leproſy cured.*

AFTER this, *Naaman* the *Syrian* General; who was a Man of Great Valour, but a Leper, hearing of *Eliſha*'s Miracles, went, nobly attended, to his Houſe, to ſeek a Cure at his hands: Whereupon *Eliſha* ſent him Word by a Servant, to waſh Seven times in *Jordan*, and he ſhould be clean. *Naaman*, expecting to have ſeen *Eliſha* himſelf, and that he ſhould have been inſtantly cured by his Prayers to God for him, went away in a great Rage, ſaying, *Are not the Rivers of* Damaſcus *of greater Virtue than the Waters of* Iſrael? But being perſuaded to comply with the Prophet's Advice, he went down to *Jordan*, and dipped himſelf Seven Times; and his Fleſh came again, and he was clean: Upon which he confeſſed, that there was no God in all the Earth, but in *Iſrael*; and offer'd great Preſents to *Eliſha*, who abſolutely refuſed them; and ſmote with *Naaman*'s Leproſy his Servant *Gehazi*, who clandeſtinely, in his Maſter's Name, obtain'd ſome Preſents for himſelf.

LXXX. JEZEBEL's *Death.*

AHAB having been ſlain by the *Syrians*, and the Lord having cauſed *Eliſha* to anoint *Jehu* for King of *Iſrael*, with a Command to cut off all the Houſe of *Ahab*, *Jehu* accordingly conſpired againſt his Maſter King *Joram*, the Son of *Ahab*; and having killed him, he enter'd *Iſrael* in Triumph; and ſeeing the wicked *Jezebel*, *Ahab*'s Wife, at the Palace Window, who reproached him for his Conſpiracy, he cauſed her to be thrown out of the Window, and her Blood was ſprinkled on the Wall, and the Dogs afterward eat her Body, all but her Scull, and the Palms of her hands, purſuant to the Threatnings of the Prophet, as a Puniſhment for her Wickedneſs, and the Murder of *Naboth*. After which, *Jehu* ſlew 70 of the Sons of *Ahab*, and all his Relations and Friends, and deſtroy'd all the Prieſts of *Baal*, having by a Stratagem aſſembled them all together; and by theſe Acts of Juſtice had the Kingdom aſſured to his Poſterity of the fourth Generation.

Naaman's leprosie cured II King: 5: 14:

79

Iezebel's death II: King: 9: 33.

80

5 14 Then he went down and dipped
him: selfe seven times in Iordan &c
9: 33 And he said throw her down,
so they threw her down and &c

21

The Angels salutation Luc: 1:26

81

The visitation Luc: 1. 39.

82

Luc: 1:26 And in ye sixth month ye angell
Gabriel was sent from God unto a vr̃e
Luc: 1:39 And Mary arose in those
dayes and went into ye hill country

LXXXI.

The SALUTATION.

THE Time being at hand, when God, to complete the Predictions of the Prophets, and in Compaſſion to the Sons of Men, was pleaſed to cauſe his beloved Son to become incarnate, in order to diſpenſe a new Goſpel of Salvation to loſt Mankind; the Angel *Gabriel* was ſent to a Virgin eſpouſed to a Man whoſe Name was *Joſeph*, of the Houſe of *David*, named MARY, to whom he ſaid, *Hail thou that art highly favoured, the Lord is with thee: Bleſſed art thou amongſt Women.* The Virgin being ſurpriz'd at this Salutation, the Angel bid her fear not; aſſuring her, That ſhe, tho' a Virgin, ſhould conceive, and bring forth a ſon named JESUS, who ſhould be called *the Son of the Higheſt who ſhould reign over the Houſe of* Jacob, *and whoſe Kingdom ſhould have no End:* Adding, *That the holy Ghoſt ſhould come upon her, and the Power of the Higheſt ſhould overſhadow her, and the Holy Child to be born, ſhould be called the Son of God:* And *Mary* ſaid, *Behold the Handmaid of the Lord, Be it unto me according to thy Word.*

LXXXII.

The VISITATION.

NOW *Elizabeth*, the Wife of *Zacharias*, and Couſin of *Mary*, being miraculouſly with Child of *John the Baptiſt*, in her old Age, and the Angel *Gabriel* acquainting *Mary* therewith, as a Proof of his Divine Miſſion, the Bleſſed Virgin went to pay a Viſit to her Kinſwoman; and as ſoon as *Elizabeth* heard her Voice the Babe leaped in her Womb, and ſhe was filled with the Holy Ghoſt, and ſaid with a loud Voice, *Bleſſed art thou among Women? And bleſſed is the Fruit of thy Womb! And whence is this to me, that the Mother of my Lord ſhall come to me?*

LXXXIII.

The Angel appeareth to the Shepherds.

AUGUSTUS CÆSAR having commanded a general Taxation of all the World, *Joseph*, and his espoused Wife *Mary* went up to *Bethlehem* to be taxed; and it happening that her Time of Delivery arrived, she brought forth her first-born Son, and laid him in a Manger, there being no room in the Inn. But tho' no earthly Pomps attended the Birth of the Prince of Peace, and he was thus obscurely brought into the World; yet the Angel of God proclaimed the joyful Tidings to Men, and appeared to some Shepherds that were keeping their Flocks by Night, surrounded with the Glory of the Lord; and bid the Shepherds fear not, for in that Day a Saviour was born in the City of *David*, whom, for a Sign, they should find wrapped in Swaddling-cloaths, lying in a Manger: And suddenly there was with the Angel a Multitude of the Heavenly Host, praising God, and saying, *Glory be to God in the highest, and on the Earth Peace, Good-will towards Men.*

LXXXIV.

The CIRCUMCISION.

THE Shepherds going to *Bethlehem*, and finding the Child laid in a Manger, as the Angel had said, they divulged every-where, to the Admiration of all that heard them, what they had seen and observ'd, and returned glorifying and praising God. And when Eight Days were accomplished for the Circumcising of the Child (according to the Law of *Moses*) his Name was called JESUS, which was so named of the Angel before he was conceived in the Womb.

The angell and ye Shepherds Luc: 2: 10

83

The Circumcision Luc: 2: 21

84

Luc: 2: 10. And ye angell said unto
them fear not: for behold I bring vn
Luc: 2: 21 And when eight dayes
22 were accomplished for the vr:

Christ preacheth in a ship Mat: 13:2

85

The Canaan woman Math: 15:22

86

Mat: 13:2 And a great multitud gathered to gether unto him so that he went &c.
Math 15:22: And behold a woman of Canaan came out of the same coasts &c

LXXXV. CHRIST *preacheth in a Ship.*

THE Bleſſed *Jeſus*, after this, increaſing in Wiſdom and Stature, preached the Kingdom of God to the *Jews* and went about healing the Sick, curing the Lame, reſtoring the Blind to Sight, and performing many Miracles; inſomuch that the Fame of him ſpread throughout all the neighbouring Nations; and on a time ſitting by the Sea-ſide, and ſeeing great Multitudes about him, he went into a Ship, and as they ſtood on the Shore, he ſpake many Things unto them in Parables; particularly the Parable of the Sower, who ſowed ſome ſeed by the Way-ſide, which the Fowls of the Air devoured; ſome in ſtony Places, which periſh'd after it was ſprung up, for want of ſufficient Depth; ſome among Thorns, which choak'd it; and ſome upon good Ground, which produced an Hundred-fold; alluding to the Word of God, ſown in the Minds of different Perſons of bad and good Inclinations.

LXXXVI. *The Woman of* CANAAN.

THE following Hiſtory is a pregnant Inſtance of the Efficaciouſneſs of a lively Faith, and an Encouragement to the contrite Heart to be inſtant and importunate in Supplications to the Almighty. —— —— *Jeſus* paſſing into the Heathen Coaſts, *Behold, a Woman of* Canaan *cried unto him, ſaying, Have Mercy on me, O Lord, thou Son of* David; *my Daughter is grievouſly vexed with a Devil: But he anſwered her not a Word. And his Diſciples came and beſought him to ſend her away But he ſaid, I am not ſent but unto the loſt Sheep of the Houſe of* Iſrael. *Then came ſhe, and worſhipped him, ſaying, Lord, help me! But he anſwered, It is not meet to take the Childrens Bread, and caſt it to Dogs. And ſhe ſaid, Truth, Lord: Yet the Dogs eat of the Crumbs which fall from their Maſter's Table. Then* Jeſus *ſaid unto her, O Woman, great is thy Faith: Be it unto thee even as thou wilt. And her Daughter was made whole from that very Hour.*

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LXXXVII.

The Buyers and Sellers whipt out of the Temple.

OUR Bleſſed Saviour having ridden triumphantly into *Jeruſalem*, with the Acclamations of the Multitude, *He went into the Temple of God and caſt out all them that ſold and bought in the Temple, and overthrew the Tables of the Money-changers, and the Seats of them that ſold Doves; and ſaid unto them, It is written, My Houſe ſhall be called the Houſe of Prayer, but ye have made it a Den of Thieves. And the Lame and the Blind came unto him in the Temple, and he healed them. And when the Chief Prieſts and Scribes ſaw the wonderful Things that he did, and the Children crying in the Temple, and ſaying,* Hoſannah *to the Son of* David! *they were ſore diſpleaſed, and ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaid unto them, Yea: Have ye not read, Out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe?*

LXXXVIII.

The Laſt JUDGMENT.

CHRIST having commanded his Diſciples to watch, becauſe they knew not when the Son of Man ſhould come, proceeded to give a Deſcription of the laſt Great Day: *When the Son of Man,* ſays he, *ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory. And before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats: And he ſhall ſet the Sheep on his Right-hand, but the Goats on the Left. Then ſhall the King ſay unto them on his Right-hand, Come, ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World,* &c. *Then ſhall he ſay alſo unto them on the Left-hand, Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels,* &c.

The bugers & sellers whipt out Mat: 21:13

87

The last Judgment Mat 25: 13

88

Mat: 21:12 And Jesus went into the
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The palsy cured Mar: 2: 4

89

Iesus transfigured Mar. 9: 2.

90

Mar: 2: 4 And when they saw they
could not come nigh unto him vt:
Marg: 2: And after six dayes Iesus taketh
wth him Peter Iames and Iohn, and vt:

LXXXIX.

CHRIST *healeth one ſick of the Palſy.*

OUR Saviour, having enter'd into *Capernaum*, preached the Word to a prodigious Multitude that was aſſembled to hear him; and they brought to him a Man ſick of the Palſy to be cured; but not being able to come nigh him for the Croud, they uncover'd the Roof where he was, and let down the Bed, with the Palſy Man upon it. *Jeſus*, ſeeing their Faith, told the ſick Man, his Sins were forgiven him. This diſguſting the Scribes, who ſaid, No one could forgive Sins, but God, and that he blaſphem'd; *Jeſus* aſk'd, Whether it was eaſier, to ſay to the Sick, *Thy Sins be forgiven thee*; or to ſay, *Ariſe, and take up thy Bed, and walk?* He then, as a Proof of his Power to forgive Sins, ſaid to the ſick Man, *Ariſe, and take up thy Bed, and go thy Way into thine Houſe. And immediately he aroſe, took up the Bed, and went forth before them all, Inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this Faſhion!*

XC.

The TRANSFIGURATION.

AND *Jeſus* took with him *Peter*, and *James*, and *John*, and led them up into an high Mountain apart by themſelves; and he was transfigured before them. *And his Raiment became ſhining, exceeding white as Snow, ſo as no Fuller on Earth can white them. And there appeared unto them* Elias *with* Moſes; *and they were talking with* Jeſus. *And there was a Cloud that overſhadowed them; and a Voice came out of the Cloud, ſaying, this is my beloved Son: Hear him.* The Three Diſciples were extremely ſurpriſed at this glorious ſight, and after having recover'd themſelves they looked about, and ſaw no Man there but their Maſter; who deſcending the Mount with them, charged them not to mention what they had ſeen to any one, till after he was riſen from the Dead.

XCI.

CHRIST's *Head anointed.*

NOW when Jeſus *was in* Bethany, *in the Houſe of* Simon *the Leper, there came unto him a Woman having an Alabaſter Box of very precious Ointment, and poured it on his Head, as he ſat at Meat. But when his Diſciples ſaw it they had Indignation, ſaying, To what Purpoſe is this Waſte? For this Ointment might have been ſold for much, and given to the Poor.* Jeſus *ſaid unto them, Why trouble ye the Woman? For ſhe hath wrought a good Work upon me: For ye have the Poor always with ye; but me ye have not always. For in that ſhe hath poured this Ointment on my Body, ſhe did it for my Burial. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached in the whole World, there ſhall alſo this, that this Woman hath done, be told for a Memorial of her.*

XCII.

The RESURRECTION.

JUDAS having betrayed our Saviour with a Kiſs, and he having been ſentenced to Death by *Pilate*, and crucified between Two Thieves, as is more particularly related in our XCIII. XCIV. XCV. and XCIXth Hiſtories, his Body was deliver'd to *Joſeph* of *Arimathea*, who wrapt it in fine Linen, and laid him in a Sepulchre, which was hewn out of a Rock, and rolled a Stone againſt the Door of it. Now *Mary Magdalene*, and *Mary* the Mother of *James*, and *Salome*, ſeeing where he was laid, took Spices, in order to anoint his Body; and while they were ruminating how they ſhould get the Stone remov'd, found it miraculouſly rolled away; and they were ſurpriſed with the Sight of a young Man on the Right-hand, cloathed all in white, who told them, Chriſt was riſen, and bid them tell his Diſciples ſo, and that they ſhould ſee him in *Galilee*, as he himſelf had promiſed before his Crucifixion.

Christ head anointed Mat: 26:7

91

His resurrection Mar: 16:1.

92

Mat: 26:7 There came unto him a wo-
man having an alablaster box &c:
Mar: 16:1 And when ye Sabath day was
past Mary Magdalene and Mary &c

Iesus brought before Pilate Luk. 23.1.

93

The Iews crowne him wth thorns Ioh: 19.2.

94

Luk 23.18 And they cried out all at once
saying away with this man &c.
Ioh 19.2: And the soldiers platted a crowne
of thornes and put it on his head &c.

XCIII. JESUS *brought before* Pilate.

WE ſhall now give ſome further Particulars from the other Evangeliſts, of the Sufferings, Death, and Reſurrection of our Bleſſed Lord, beſides the former Hiſtory, which we extracted from St. *Mark*'s Goſpel. St. *Luke* tells us, That *Jeſus*, being ſeized by Order of the Chief Prieſts, was led to *Pilate*, the *Roman* Governor of *Judea* and accuſed of perverting the Nation, of forbidding the Payment of Tribute to *Cæſar*, and of calling himſelf a King. But *Pilate*, finding no fault in him, ſent him to *Herod*, who return'd him back to *Pilate*; and as they were before at Enmity together, this Piece of Civility reconciled them to each other. *Pilate* did all he could to ſave *Jeſus*; and it being the Cuſtom to pardon a Malefactor on Occaſion of their great Feaſt, he propoſed to chaſtiſe him, and let him go: But the harden'd *Jews* were ſo clamorous for his Death, that to appeaſe them, *Pilate* was obliged to conſent to it, and inſtead of the Bleſſed *Jeſus*, releaſed *Barabbas*, a Murderer, and a ſeditious Perſon, and deliver'd into their mercileſs Hands the Lord of Life and Glory.

XCIV. CHRIST *crowned with Thorns.*

ST. *John* acquaints us, That before *Pilate* deliver'd *Jeſus* into the Hands of the *Jews*, he cauſed him to be ſcourged; and that the Soldiers, in Deriſion, platted a Crown of Thorns, and put it on his Head, and having put on him a purple Robe, they mocked him, and ſaid, *Hail King of the Jews*; bowing the Knee to him, and ſmiting him with their Hands. *Then came* Jeſus *forth, wearing the Crown of Thorns, and the purple Robe; and* Pilate *ſaith unto them, Behold the Man.* And the Chief Prieſts, and Officers, cry'd out, *Crucify him! Crucify him! Pilate*, finding he could not prevail to ſave him, took Water, and waſhed his Hands, ſaying, *I am innocent of the Blood of this juſt Perſon; ſee ye to it.* The *Jews* anſwer'd, *His Blood be on us, and on our Children!* And this Curſe, in a terrible manner, has remain'd upon them to this Day.

XCV.

The CRUCIFIXION.

CHRIST being thus deliver'd into the Hands of his inveterate Enemies, they carried him to a Place called *Golgotha*, where they crucified him between two common Malefactors. And *Pilate* cauſed the following Title to be fixed to the Croſs of *Jeſus*, JESUS OF NAZARETH, THE KING OF THE JEWS. And the Soldiers divided his Garments amongſt them; but his Coat being without Seam, they caſt Lots for it; that the Scripture might be fulfilled, which ſaith, *They parted my Raiment among them; and for my Veſture they did caſt Lots.* Thus was the Lord of Life put to Death by the barbarous *Jews*; his Mother, and her Siſter, and *Mary* the Wife of *Cleophas*, and *Mary Magdalene*, ſtanding by the Croſs, and lamenting a Cataſtrophe ſo deplorable to them, but which was to be the Seal of Redemption to loſt Sinners and an Expiation for the Tranſgreſſions of Mankind.

XCVI.

CHRIST's RESURRECTION.

WHEN *Peter* and *John* were informed, that the Body of our Lord was not to be found in the Sepulchre wherein he was laid, they haſted thither, and ſaw the Linen in which it was wrapped, and the Napkin that was about his Head; which made them believe it was taken away; for, as yet, they knew not the Scripture, that he muſt riſe from the Dead. And what made them more ſurpriſed was, becauſe *Pilate* had order'd a Watch to be ſet, and a very great Stone to be rolled againſt the Door, which was alſo ſealed, by way of Precaution, leſt, as the *Jews* ſuggeſted to him, the Body ſhould be ſtolen by his Diſciples. But an Angel from Heaven removed the Stone, whoſe Countenance was like Lightning, and his Raiment white as Snow, who acquainted the Women of our Saviour's Reſurrection, as has been mentioned in our XCIId Hiſtory.

95

Christs resurrection Iohn 20. 1

96

Ioh 19: 23. Then the soldiers, when they had crucified Iesus, took his garments.
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Lazarus raised XI 38 : Iohn

97

He washeth ye desciples feet Iohn: 13: 5

98

Iesus therefore again groaning in him-
selfe, cometh to ye graue, It was a &c
After that he powreth water in to a ba-
son and began to wash ye disciples &c

XCVII. LAZARUS *Raiſed.*

NOR was it to be wonder'd, that our bleſſed Saviour ſhould riſe from the Dead, whoſe Almighty Word, tho' veſted in Humanity, was able to raiſe others to Life. A ſignal Inſtance of this, he was pleaſed to give in raiſing *Lazarus*, the Brother of *Martha* and *Mary*, whom the Scripture ſays *Jeſus* loved. This Perſon had been intered four Days, and was ſuppoſed to be turrning to Corruption, when Chriſt came to his Grave; but as nothing is too great for Omnipotence, *Jeſus* ordered them to remove the Stone that was laid over the Grave, and after a ſhort Ejaculation to Almighty God, he cry'd with a loud Voice, *Lazarus, come forth!* And immediately he came forth bound Hand and Feet, with Grave-cloathing, and his Face was bound about with a Napkin; and *Jeſus* commanded them to looſe him, and let him go; which was accordingly done, and many of the *Jews*, who beheld this Miracle, were converted, and believed in Chriſt.

XCVIII. JESUS *waſhed his Diſciples Feet.*

WHEN the Time was near come, that our Bleſſed Lord ſhould leave this World, and return to his Father, he, in order to give a Leſſon of Humility to his Diſciples, poured Water into a baſon, and Waſhed their Feet, and wiped them with the Towel wherewith he was girded. But *Peter* making Objections to this Favour, *Jeſus* told him, If he did not waſh him he had no Part with him; whereupon *Peter* ſaid, *Lord, not my Feet only, but alſo my Hands and my Head!* Afterwards he proceeded to acquaint them with the Reaſon of his Condeſcenſion, ſaying, *Ye call me Maſter, and Lord: And ye ſay well; for ſo I am. If I then, your Lord and Maſter, have waſhed your Feet, ye ought alſo to waſh one another's Feet. For I have given you an Example, that ye ſhould do as I have done to you,* &c

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son and began to wash ye disciples &c

XCVII. LAZARUS *Raiſed.*

NOR was it to be wonder'd, that our bleſſed Saviour ſhould riſe from the Dead, whoſe Almighty Word, tho' veſted in Humanity, was able to raiſe others to Life. A ſignal Inſtance of this, he was pleaſed to give in raiſing *Lazarus*, the Brother of *Martha* and *Mary*, whom the Scripture ſays *Jeſus* loved. This Perſon had been intered four Days, and was ſuppoſed to be turrning to Corruption, when Chriſt came to his Grave; but as nothing is too great for Omnipotence, *Jeſus* ordered them to remove the Stone that was laid over the Grave, and after a ſhort Ejaculation to Almighty God, he cry'd with a loud Voice, *Lazarus, come forth!* And immediately he came forth bound Hand and Feet, with Grave-cloathing, and his Face was bound about with a Napkin; and *Jeſus* commanded them to looſe him, and let him go; which was accordingly done, and many of the *Jews*, who beheld this Miracle, were converted, and believed in Chriſt.

XCVIII. JESUS *waſhed his Diſciples Feet.*

WHEN the Time was near come, that our Bleſſed Lord ſhould leave this World, and return to his Father, he, in order to give a Leſſon of Humility to his Diſciples, poured Water into a baſon, and Waſhed their Feet, and wiped them with the Towel wherewith he was girded. But *Peter* making Objections to this Favour, *Jeſus* told him, If he did not waſh him he had no Part with him; whereupon *Peter* ſaid, *Lord, not my Feet only, but alſo my Hands and my Head!* Afterwards he proceeded to acquaint them with the Reaſon of his Condeſcenſion, ſaying, *Ye call me Maſter, and Lord: And ye ſay well; for ſo I am. If I then, your Lord and Maſter, have waſhed your Feet, ye ought alſo to waſh one another's Feet. For I have given you an Example, that ye ſhould do as I have done to you,* &c

XCIX. JESUS *nailed to the Croſs.*

IT muſt needs be very affecting to ſinful Man, when he contemplates the Sufferings which the Bleſſed *Jeſus* underwent, in order to make an Atonement for our Tranſgreſſions: It was the moſt condeſcending Goodneſs in the Lord of Life, to leave the Right-hand of the Almighty, and the Regions of Eternal Bleſſedneſs to become Man, and to vouchſafe to take upon himſelf our Infirmities, in order to effect the great Work of our Redemption; but voluntarily, to ſubject himſelf to be deſpiſed and reviled, to be betray'd, and ſeiz'd upon as a Criminal, to be mocked and ſcourged, ſpit upon, and inſulted, and to be nailed to the ignominious Croſs between two common Malefactors; and all this to ſave from Perdition thoſe very Miſcreants who inflicted theſe Barbarities upon him; theſe are ſuch amaſing Inſtances of Goodneſs, that none but a *JESUS* could undergo: And ought to inſpire us with ſtedfaſt Reſolutions to adhere inviolably to his Laws, and his Precepts, that ſo we may be worthy Partakers of the Merits of his Sufferings, and not render his Sacrifice for our Redemption vain.

C. JESUS *appeareth to* Mary Magdalene.

ST *John*, in his holy Goſpel, records, That as *Mary Magdalene* looked into the Sepulchre weeping, ſhe ſaw two Angels in White, who aſked her the Reaſon of her Tears? She told them, It was becauſe they had taken away the body of her Lord, and ſhe knew not where they had laid him. Then turning herſelf, ſhe ſaw *Jeſus* ſtanding, who ſaid unto her, *Woman, why weepeſt thou? Whom ſeekeſt thou?* She ſuppoſing him to be the Gardener, ſaith, *Sir, If thou have borne him hence, tell me where thou haſt laid him, and I will take him away. Jeſus* ſaith unto her, *Mary!* She turned herſelf and ſaid unto him, *Rabboni*, which is to ſay *Maſter*. *Jeſus* ſaith unto her, *Touch me not, for I am not yet aſcended to my Father: But go to my Brethren, and ſay unto them, I aſcend unto my Father, and your Father, and to my God, and your God.*

Thenail Iesus to ye cross. Ioh: 19 18

99

20:15

Iesus appeareth to Mary Magdalen Ioh

100

Where they crucified him, and two oth-
er wth him on either side, one &c.
Iesus saith unto her woman why
weep est thou, whom seekest thou. &c

26

Zachæus ye Publican Luke 19: 2:

101

of Cesar: tribute Math: 22: 15

102

Lu: 19: 2: And behold there was a man named Zacheus which was &c
Then went the Pharises and took counsell how they might &c.

CI. ZACCHEUS *the Publican.*

THE Zeal of *Zaccheus* the Publican ought not to pass'd over in Silence, tho' we have not inserted it in its proper Place, before the Passion of our blessed Lord. This Man was very rich, and the Chief among the Publicans; and as *Jesus* passed thro' *Jericho*, he not being able, by reason of the Croud, to see him, being little of Stature, got up into a Sycamore tree: As *Jesus* passed by, he cast up his Eyes, and said, Zaccheus *make haste, and come down; for To-day I must abide at thy House.* And he made haste, and came down, and received him joyfully. And *Zaccheus* said unto the Lord *Behold, Lord the half of my Goods I give to the Poor; and if I have taken any thing from any Man by false Accusation I restore him fourfold.* And they all murmuring that he condescended to be a Guest to a Publican or Sinner, *Jesus* said, *This Day is Salvation come to this House, forasmuch as he also is the Son of* Abraham. *For the Son of Man is come to seek, and to save, that which was lost.*

CII. *Of paying* TRIBUTE *to* CÆSAR.

ONE of the great Accusations of the *Jews* against our Blessed Lord, to induce *Pontius Pilate* the Governor of *Judea* to put him to Death, was, That he had forbid paying Tribute to *Cæsar:* The very contrary to this was the Truth; for when the Pharisees had consulted together to entrap him in his Talk, that they might have a Pretence to wreak their Malice on him, they came to him, flattering him, That they knew he taught the Way of God in Truth, and was no Respecter of Man; *Tell us therefore,* said they, *what thinkest thou? Is it lawful to give Tribute to* Cæsar *or not?* But *Jesus*, perceiving their Wickedness, said, *Why tempt ye me, ye hypocrites? Shew me the Tribute-money.* And they brought him a Penny. And he saith unto them, *Whose is this Image and Superscription?* They answer'd, *Cæsar's*: He said, *Render therefore unto* Cæsar *the things that are* Cæsar's, *and unto God the things that are God's.*

CIII. CHRIST *beareth the Croſs.*

ST. *Luke* acquaints us, That after *Pilate* had given *Jeſus* to the Will of the *Jews*, as they led him away, they laid hold of one *Simon* a *Cyrenian*, and put the Croſs on him, that he might bear it after *Jeſus*. And there followed him a great Company of People, and of Women, which alſo bewailed him, and lamented him. But *Jeſus*, turning unto them, ſaid, *Daughters of* Jeruſalem, *weep not for me, but weep for yourſelves, and for your Children. For, behold, the Days are coming, in the which they ſhall ſay, Bleſſed are the Barren, and the Wombs that never bore, and the Paps which never gave Suck. Then ſhall they begin to ſay to the Mountains, Fall on us; and to the Hills, Cover us. For if they do theſe things in a green Tree, what ſhall be done in the dry?*

CIV. *The* ASCENSION.

OUR Saviour, after his Reſurrection, having remained on Earth forty Days, being ſeen of his Diſciples, and ſpeaking to them of the Things pertaining to the Kingdom of God, after this, aſſembled them on the Mount called *Olivet*, and there aſſured them, that they ſhould in a few Days receive the Holy Ghoſt, and be Witneſſes to him, both in *Jeruſalem*, and in all *Judea*, and in *Samaria*, and unto the uttermoſt Part of the Earth. And when he had ſpoken theſe Things, while they beheld, he was taken up, and a Cloud received him out of their Sight. And while they looked ſtedfaſtly towards Heaven, as he went up, behold two Men ſtood by them, in white Apparel; who; ſaid unto them, *Ye Men of* Galilee, *Why ſtand ye gazing up into Heaven? This ſame* Jeſus, *which is taken up from you into Heaven, ſhall ſo come, in like manner as ye have ſeen him go into Heaven.* Then return'd they unto *Jeruſalem* from the Mount *Olivet*, to wait there for the Promiſe of God, according to the Command of their Bleſſed Maſter.

Christ beareth his cross Luke 23. 26

103

The ascension of christ Acts: 1: 9.

104

And as they led him away they laid hold upon one Simon &c,:

And when he had spoken these things while they beheld he was taken o

The coming of ye holy Ghost Act: 2:1

105

Ananias and Sapphira Act: 5:1.

106

And when ye day of Pentcost was fully
come they were all with one &c:
But a certain man named Ana:
nias with Sapphira his wife &c

CV. *The Coming of the* HOLY GHOST.

THE Apoſtles having choſen by Lot *Matthias* to fill up the vacant Place of *Judas*, who had betrayed his Lord, and went afterwards and hanged himſelf, ſo that he burſt aſunder in the midſt, and all his Bowels guſhed out; on the Day of Pentecoſt, they aſſembled all together in one Place, and ſuddenly there came a Sound from Heaven, as of a ruſhing mighty Wind, and it filled all the Houſe where they were ſitting. And there appeared unto them cloven Tongues, like as of Fire, and it ſat upon each of them. And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them Utterance. At the Rumour of this Prodigy, a mix'd Multitude of ſeveral Nations aſſembled together, and, in the greateſt Amazement, ſaid one to another, *Behold, are not all theſe, that ſpeak,* Galileans? *And how hear we every Man in our own Tongue, wherein we were born!* Parthians *and* Medes, *and* Elamites, *and the Dwellers in* Meſopotamia, *&c.*

CVI. ANANIAS *and* SAPPHIRA.

AFTER the Apoſtles had received the Holy Ghoſt they performed ſeveral great Miracles in the Name of *Jeſus*, and converted many Thouſands to the Faith of Chriſt, who conſtantly followed them, and lived all in common, and wanted nothing; for thoſe who had Eſtates and Poſſeſſions, ſold them, and brought the Money to the Apoſtles who divided it equally among the Faithful. But a certain Man named *Ananias*, with his Wife *Sapphira*, having ſold their Poſſeſſions, and kept back Part, brought it to the Apoſtles, pretending it was the Whole. This being an Endeavour by a Lye to impoſe on the Holy Ghoſt, *Peter* ſeverely rebuked *Ananias*, ſo that he fell down dead at his Feet; and his Wife coming in afterwards, not hearing what had happen'd, inſiſted in the ſame Story, and alſo fell down dead, as her Huſband had done; and left a terrible Example of the Wickedneſs of a counterfeit Zeal for God's Glory, *&c.*

CVII. PHILIP *baptizeth the* EUNUCH.

PHILIP having converted *Samaria*, and great Multitudes of People, to the Faith of Chriſt, as he was going from *Jeruſalem* to *Gaza*, according to the Direction of an Angel of the Lord, met with an Eunuch of great Authority, and cheif Treaſurer to *Candace*, Queen of *Ethiopia*, who was ſitting in his Chariot, and reading in *Eſaias* the Prophet, theſe Words, *He was led as a Sheep to the Slaughter; and like a Lamb dumb before his Shearer, ſo opened he not his Mouth*, &c. *Philip* aſking the Eunuch, If he underſtood what he read? the Eunuch anſwered, No; and deſired him to come into his Chariot, and explain that Text to him. *Philip*, complying with his Requeſt, preached to him *Jeſus* ſo powerfully, that the Eunuch was converted; and as they rode, being come to a certain Water, he prevailed on *Philip* to alight, and baptize him into the Faith of Chriſt, profeſſing his Belief, that *Jeſus* was the Son of God. Which being done, *Philip* was caught away by the Spirit of God, and the Eunuch ſaw him no more, but went on rejoicing.

CVIII. PETER *let out of Priſon by an* ANGEL.

HEROD ſeeing the great Progreſs made by the Apoſtles in Chriſtianity, raiſed up a Perſecution againſt them, and killed *James* the Brother of *John* with the Sword; and cauſing *Peter* to be apprehended, he caſt him into Priſon, intending after *Eaſter* to bring him forth to the *Jews*, who were pleaſed with his Cruelties towards the new Chriſtians. But the Night before *Herod* intended to bring him forth, an Angel of the Lord bid *Peter* ariſe, and follow him, and his Chains fell from off his Hands: And tho' the Keeper kept Watch without, as two Soldiers did within, and tho' he was to paſs two Wards, and an Iron Gate, yet he, following the Angel, eſcaped undiſcovered of them all, the Iron Gate opening of its own Accord at the Angel's Approach.

Philip baptized ye Euuch Acts: 38:

107

Peter led out of Prison Act: 12: 7

108

And hee comanded ye Chariot to sta-
nd still and they went down &c
And behold ye Angell of ye Lord
came upon him and a light &c

Sauli converſion Act: 9: 4

109

The Iaylor converted Act: 16: 27

110

And he ſett to ye earth and heard
a voye ſaying unto him Saul, &c
And ye keeper of ye priſon awaking
out of his ſleep and ſering the &c:

CIX. SAUL's *Converſion.*

AMONG all the Perſecutors of the firſt Chriſtians, no one exerted himſelf ſo Vehemently againſt them as *Saul*, who was alſo called *Paul*, and became afterwards the great Apoſtle of the Gentiles. He, as the Scripture ſays, breathing out Threatnings and Slaughter againſt the Diſciples of the Lord, obtained Letters from the High-Prieſt to the Synagogues of *Damaſcus*, that he might bring bound to *Jeruſalem* all that he found profeſſing the Religion of *Jeſus*. But as he came near to *Damaſcus*, there ſuddenly ſhone round about him a Light from Heaven, and he fell to the Earth, and heard a Voice, ſaying to him, Saul, Saul, *Why perſecuteſt thou me?* And he ſaid, *Who art thou, Lord?* And the Lord ſaid, *I am* Jeſus, *whom thou perſecuteſt. It is hard for thee to kick againſt the Pricks.* Upon this, reſigning himſelf to the Divine Direction, he went to *Damaſcus*, and after he had remained blind Three Days, was reſtored to Sight by *Ananias*; and from the Bloodieſt Perſecutor, became the moſt zealous Confeſſor and Apoſtle.

CX. *The* JAYLOR *Converted.*

PAUL, after this, in the Name of the Lord, cauſed a Spirit of Divination to depart from a Damſel poſſeſſed with it, whoſe Maſters being uſed to make Gain by her Means, were ſo enraged at it, that they procured *Paul* and *Silas* to be beaten with many Stripes, and thrown into Priſon. At Midnight, the Jaylor having been alarmed with a great Noiſe, and an Earthquake, which had burſt open the Priſon-doors, imagined all his Priſoners had eſcaped, and was going to make himſelf away: But *Paul*, calling out to him, aſſured him, they were all there, and ſo prevented his Deſign. Whereupon the Jaylor was converted to the Faith of Chriſt, and he and all his Family were baptized, and *Paul* received great Kindneſs from him, and was ſoon deliver'd from his Confinement with Honour.

CXI. *St.* PAUL *accuſed before* FELIX,

AFTER many Miracles performed by St. *Paul*, and proſelyting great Numbers to the Chriſtian Religion, he was at laſt apprehended at *Jeruſalem* by the *Jews*, and would have been put to death, had it not been for the chief Captain of the *Romans* in that City, who, finding the *Jews* implacably bent to deſtroy him, ſent him under a Guard to *Cæſarea*, the Reſidence of *Felix*, and chief *Roman* Governor of *Judea*; who finding the *Jews* unable to prove any thing worthy of Death againſt him, uſed him with Lenity; and after certain Days ſent for him, his wife *Druſilla*, a *Jeweſs*, being preſent, and heard him concerning the Faith in Chriſt; and as he reaſoned of Righteouſneſs, Temperance, and Judgment to come, *Felix* trembled, and anſwered, *Go thy way for this time; when I have a convenient Seaſon, I will ſend for thee.* But after Two Years, *Portius Feſtus* came into *Felix's* room; and *Felix*, willing to ſhew the *Jews* a Pleaſure, left *Paul* bound.

CXII. *St.* PAUL *bit by a Viper.*

THIS great Apoſtle had at laſt no other Way left to eſcape the Malice of the *Jews*, but by appealing to *Cæſar* himſelf: And being put in a ſhip, in order to be ſent to *Rome*, they were overtaken by a violent Storm, in which, having run the greateſt Hazard, they were caſt in ſafety on the Iſland of *Melita*, now called *Malta*. The People of the Iſland ſhewed them great Kindneſs in their Diſtreſs, and made them a fire to warm them; but when St. *Paul* had gather'd a Bundle of Sticks, and laid them on the Fire, a Viper came out of the Heat, and faſtn'd on his hand, which made the Company conclude him to be an ill Man; and that, tho' he eſcaped the Shipwreck, Vengeance ſuffer'd him not to live: But when they ſaw him ſhake off the Viper into the Fire, without receiving any Harm, they changed their Minds, and ſaid, He was a God. And he continued there three Months, curing the Sick, and healing all manner of Diſeaſes.

The starr: fall from heaven. 6.13

113

The tribes sealed Rev: 7:2.

114

6.13. And ye starr of heaven
fell unto ye earth &c.
7.1 And after these things I
saw four angels standing &c

Paul accused Act: 24: 24.

111

Paul bit wth a viper Act: 28: 3

112

And after certain dayes when Felix
came wth his wife Drusilla &c:
And when Paul had gathered a
29 bundle of sticks and laid &c:

CXIII. *The* STARS *fall from Heaven.*

THE bleſſed Evangeliſt St. *John*, aſſures us, that God ſignified to him by an Angel, the Things that muſt ſhortly come to paſs; which he therefore calls, *The Revelation of Jeſus Chriſt*, and which we ſhall briefly recite in his very Words: not preſuming to offer at any Expoſition of thoſe Holy Myſteries, which have appeared ſo intricate to the greateſt Divines, that it was the ſaying of a learned Man, That he never knew any one offer to expound this myſterious Book, *but it found him mad, or left him ſo.*

After the Evangeliſt had mentioned the Lamb opening five Seals, he proceeds, And when he had opened the ſixth Seal, lo! there was a great Earthquake, and the Sun became black, and the Moon Blood, and the Stars fell to the Earth, and the Heaven departed as a Scroll rolled together, and every Mountain and Iſland was moved out of their places; and the Kings of the Earth, and mighty Men, hid themſelves in Dens, and in the Rocks of the Mountains, and ſaid to the Rocks and Mountains, fall on us, and hide us from the Face of Him that ſitteth on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come, and who ſhall be able to ſtand?

CXIV. *The* TRIBES *ſealed.*

AND after theſe things, I ſaw Four Angels ſtanding on the Four Corners of the Earth, holding the Four Winds of the Earth, that the Wind ſhould not blow upon the Earth, nor the Sea, nor any Tree. And I ſaw another Angel aſcending from the *Eaſt*, having the Seal of the living God; and he cried with a loud Voice to the Four Angels, Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of our God in their Forehead. And there were ſealed and Hundred and Forty and Four Thouſand of all the Tribes of the Children of *Iſrael*.

Paul accused Act: 24: 24.

111

Paul bitt wth a viper Act: 28: 3

112

And after certain dayes when Felix
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And when Paul had gathered a
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CXV.

The Graſs and Trees fired.

AND another Angel came and ſtood at the Altar, having a golden Cenſer, and the Angel filled the Cenſer with Fire of the Altar, and caſt it into the Earth; and there were Voices, and Thunderings, and Lightnings, and an Earthquake. And the Seven Angels, which had the Seven Trumpets, prepared themſelves to ſound. The firſt Angel ſounded, and there followed Hail and Fire mingled with Blood, and they were caſt upon the Earth and the third Part of Trees was burnt up, and all green Graſs was burnt up.

CXVI.

The Seven Angels ſound.

AND the ſecond Angel ſounded, and the third Part of the Sea became Blood, and the third Part of the Creatures in the Sea died, and the third Part of the Ships were deſtroyed. And the third Angel ſounded, and there fell a great Star from Heaven, called *Wormwood*, upon the third Part of the Rivers and Fountains, and many Men died of the Waters, becauſe they were bitter. And the fourth Angel ſounded, and the third Part of the Sun, Moon, and Stars, were darkned. And the fifth Angel ſounded, and a Star fell from Heaven unto Earth, and to him was given the Key of the bottomleſs Pit, out of which aroſe a Smoke, and out of the Smoke Locuſts, which had the power of Scorpions, to torment, for five Months, all thoſe Men who had not the Seal in their Foreheads. And the ſixth Angel ſounded, who had Cords to looſe the four Angels which were bound in the great River *Euphrates*, with Intent to ſlay the third Part of Men. But in the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhall be finiſhed, as he hath declared to his Servants the Prophets.

The corn, grass, & trees, fired 8. 7

115

The seven Angells sounds 8. 2

116

8:7: The first angell sounded and there followed hail &c.

8:2: And I saw ye seven angells which stood before god &c.

30

Satan's rage Rev.: 13: 1

117

Rev: 14. 1 The lamb on Sion

118

13: 1: And I stood upon ye Sand of y
and saw a beast rise up out of: &c
14: 1: And I looked & loe, a Lambe sto
od on ye mount Sion, &c.

CXVII.

Satan's *Rage*; *or*, *The Beaſt with Seven Heads.*

ST. *John* then tells us, That he ſtood upon the Sand of the Sea, and ſaw a Beaſt like a Leopard riſe up out of the Sea, having Seven Heads, and ten Horns, and upon his Head the Name of *Blaſphemy*: That his Feet were as the Feet of a Bear, and his Mouth as that of a Lion, with which he blaſphemed the Name of God, and his Tabernacle: That Power was given him over all Kindred, Tongues, and Nations, and that all thoſe whoſe Names were not written in the Book of Life, worſhipped him. He declares, That he ſaw another Beaſt coming up out of the Earth, as this did out of the Sea, having Two Horns like a Lamb, and he ſpoke as a Dragon, and performed great Wonders, making Fire come down from Heaven, in the Sight of Men, whom he deceived by his Miracles; and cauſed all, both Small and Great, Rich and Poor, Free and Bond, to receive a Mark in their Right-hand, or in their Foreheads, that no Man might buy or ſell, ſave he that had the Mark or Name of the Beaſt.

CXVIII

The LAMB *on* Sion.

AND lo, a Lamb ſtood on the Mount *Sion*, and with him an Hundred Forty and Four Thouſand, having his Father's Name written in their Foreheads.—And in their Mouth was found no Guile. And I ſaw another Angel fly in the Midſt of Heaven, having the everlaſting Goſpel, ſaying with a loud Voice; *Fear God, and give Glory to him, for the Hour of his Judgment is come*——And there followed another Angel, ſaying, Babylon *is fallen, is fallen*——And the third Angel followed, ſaying with a loud Voice, *If any man worſhip the Beaſt and his Image, and receive his Mark, the ſame ſhall drink of the Wine of the Wrath of God, and he ſhall be tormented with Fire and Brimſtone.*

CXIX.

The EARTH *Reaped.*

AND I looked, and behold, a white Cloud, and upon the Cloud, one ſat like unto the Son of Man, having on his Head a golden Crown, and in his Hand a ſharp Sickle: And an Angel cried with a loud Voice to him that ſat on the Cloud *Thruſt in thy Sickle, and reap——— for the Harveſt of the Earth is ripe———* And he thruſt in his Sickle, and the Earth was reaped. and another Angel came out of Heaven, having alſo A ſharp Sickle; to whom a third Angel cried, *Thruſt in thy ſharp Sickle, and gather the Cluſters of the Vine of the Earth, for her Grapes are full ripe.* And the Angel did ſo and gathered the Vine of the Earth, and caſt it into the great Wine-preſs of the Wrath of God: And the Wine-preſs was troden without the city, and Blood came out of the Wine preſs, *&c.*

CXX.

The VIALS *of* WRATH.

SEVEN Angels having received Seven golden Vials full of the Wrath of God, the firſt poured out his Vial upon the Earth; the ſecond upon the Sea; the third upon the Rivers and Fountains of Water; the fourth upon the Sun; the fifth upon the Seat of the Beaſt; the ſixth upon the great River *Euphrates*; and the ſeventh upon the Air; and they were followed with Seven different and terrible Effects of God's Wrath upon that Part of Mankind which worſhiped the Beaſt, and mighty Earthquakes, and Thundering, and Lightnings ſucceeded. St *John* tells us alſo, That he ſaw Three unclean Spirits, like Frogs, come out of the Mouth of the Dragon, being Spirits of Devils, working Miracles, which go forth unto the Kings of the Earth, to gather them to the Battle of the great Day of God Almighty.

FINIS.

The earth reaped Rev: 14 14:

119

The vials of wrath Rev: 16: 1

120

14: 14: And I looked and behold a white cloud & upon the cloud &c
16: 1: And there came one of ye seven angels &c.

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